



Galen's Art of *PHYSICK.*

Præmium. CHAP. I.



ALL the order and Method of *Physick*, so far as concerns Order may be reduced to these three Heads.

1. *The First consists in Notion, which is done by Resolution.*

2. *The Second consists in Composition of those things which are found*

out by this Resolution. And

3. *The Third of the Dissolution of Definition.*

This Third contains not only the Dissolution of Definition, or defining Diseases, but also an explication, Resolution, Division, Explanation or Exposition upon them, & this is the Basis of our Work at this time : and indeed this laies down the Way and Order to the whol Practice of *Physick*, and truly excels the other two as much as the Light of the sun doth the Light of the

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the Moon, and we have drawn it into a very short Compendium, that so we may benefit your Judgment, and not burden your Memory; we have devided it into an hundred Chapters, whereof this is the first, each of the rest contain easie Rules of Definition, yea so easie that a Child of seven yeers old may understand them, and so short that they will not be burdensom to the weakest Memory, and although some of the Chapters be very short, yet they contain very necessary Rules distinct from the rest, and he knows nothing that knows not this, *That Order and Method help the Memory much.* But put all the Chapters together and they completely contain the Definition and Explanation of the whol Art; for from these do all Diseases arise, and in these doth the very Essence of Physick consist. As for the Contemplative part of Physick that hath been largely pe formed by us in many Treatises, which any that pleaseth may make use of. We come now to the matter in self, only we desire you to take notice, that these Heads are more largely discoursed of here and there in other of our Treatises, only we drew them up here in this form to satisfie the desires and inform the Judgments of such as intend to study Physick.

CHAP. 2.

What Medicine is.

Medicine is the Knowledg of things Healthful, not Healthful, and Neutral.

This Definition is nothing else than if you should say, Medicine is the Knowledg of things belonging to the Sick, 'tis not one whit more nor less.

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The Name of the Science which is [Medicine] is common, and can in no wise be taken in a proper sence, but things healthful, unhealthful, and neutral carry each of them a threefold signification, *viz.* As a Body, as a Cause, and as a Sign. For

1. A Body which naturally is apt to live in health, and a Cause which is able to effect this, and to preserve it being effected, and a Sign which is able to shew and indicate which way this is to be done, all these the Grecians customarily call things healthful.

2. The Body surprized and seized by a Disease, the Cause, which causeth and continueth this Disease, and the Indications or Signs which give testimony what this Disease is, they also term things unhealthfull.

3. In things Neutral they are guided by the same Rules, of which we shall speak more in the Third and Sixth Chapters.

And here we must also make a difference between Science and Action; or if you will, between the Theoretical and Practicall part of Medicine. For

1. The Theory regards first the Cause of things Healthful, then of things Unhealthful; Lastly, of things Neutral: After this of Bodies, first Healthful, then Unhealthful, and in the last place Neutrals; and it walks by the same Rules in Signs or Indications. But,

2. In Actions or Practice, The knowledg of the Body is the first thing which is minded, and this is found out by the Signs, and the last search (in respect of time) is after the Cause.

CHAP. 3.

How many several waies, A Cause may be said to effect, a Sign to give Indication, and a Body to receive.

But seeing that a Cause may be said to effect, a Sign to give Indication, and a Body receive two waies.

1. Simply.
2. According to time.

We must know that the Art of Medicine comprehends them both : Simply they do it two waies, viz. Alwaies, and for the most part, both these the Art of Medicine handles.

But as for things Neutral they are to be considered, both in respect of Body, Cause, and Sign, and in those, both Simply, and according to time, under a threefold Consideration, and the Reason is, because things Neutral partake of Contraries, sometimes of one, sometimes of the other, and sometimes of both together, and this last is twofold, for sometimes it participates of contraries equally, sometimes of one more than another.

There is in all this Definition, if we dilligently heed the words, a certain doubtfulness or ambiguity, which knor ought to be unloosed, that so all things may be made cleer, and we may not seem instead of teaching people to lead them into ignorance (as the Colledg of Physitians doth) and that we may so do, we will divide the business, and speak of them all particularly.

We

We told you Medicine was the exact Knowledge of things Healthful, Unhealthful, and Neutral, and each of these to be considered as a Body, as a Sign, as a Cause, we shall now address our selves to handle,

1. Such Bodies as are Healthful, Unhealthful, and Neutral.

2. Such Signs as are Healthful, Unhealthful, and Neutral.

3. Such Causes as are Healthful, Unhealthful, and Neutral.

In all these we shall be both as brief, and withal as plain as we can.

CHAP. 4.

Of Healthful Bodies.

1. **A** Body is Simply said to be healthful when it is in good natural temper, when the seven Natural things, viz. Spirits, Elements, Complexions, Humors, Members, Vertues, Operations keep a good decorum, then is a Body Simply said to be in Health.

2. A Body in Health according to time, is taken not according to the Natural inclination of the Body, as the former was, but when it is in such a Natural temper, as we shewed before, only for the time being, the former is proper to the Body, this but accidental. Thus Galen.

Culpepers Comment.

I shall here explain a little, Galens meaning in those words of his; *Seven Natural Things.*

1. Spirit, Taken in a Physical sence, is an airy substance,

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stance, very subtil and quick, dispersed throughout the Body, from the Brain, Heart, and Liver, by the Nerves, Arteries, and Veins, by which the powers of the Body are stirred up to perform their Office and Operation.

2. An Element, is a Body pure, simple, unmixed, from which all Natural things have their Original, they are held to be in number four, Fire, Air, Water, Earth; their Operations are, Active as heat and cold, Passive as dryness and moisture.

3. Complexions are the Operations of these Elements upon Mans Body, as when the Fire prevails, the body is Cholleick, when the Air he is Sanguine, when the Water he is Flegmatick, when the Earth he is Melancholick.

4. Humors are,

1. *Gall, whose Receptacle is the Gall.*
2. *Blood, whose Seat is the Liver.*
3. *Flegm, placed in the Lungs.*
4. *Melancholly, which keeps his Court in the Spleen.*

Thus you see how Elements, Complexions and Humors are subservient the one to other, even as the Spirit, Soul, and Body are (if we may reason *a minore ad maius*) in the Microcosm.

5. Members or Limbs, are Simple or Compound, Principal or Subservient.

First, Simple Members are,

1. *Bones.*
2. *Cartilages.*
3. *Ligaments.*
4. *Veins.*
5. *Arteries.*
6. *Nerves.*

7. *Tendons.*

7. Tendons.

8. Panides.

9. Fat.

10. Flesh.

11. Skin.

Secondly, Compound Members are,

1. Head.

2. Heart.

3. Liver.

4. Lungs.

5. Legs.

6. Arms.

7. Hands.

Thirdly, Principal Members are,

1. Brain.

2. Heart.

3. Liver.

4. Testicles.

Fourthly, Members Subserving are,

1. Nerves to carry the Animal Spirit.

2. Arteries to carry the Vital Spirit.

3. Veins to carry the Natural Spirit.

4. Spermatick Vessels to carry the Procreative Spirit.

6. Vertues, are that whereby these act the Body, and they are Vital, Natural, and Animal, I forbear writing of them, there being a Treatise of them, *Astrologo Physically* handled by me already at the latter end of my *Ephemeris* for 1651.

7. Operations of these upon the Body of man are,

First, The Animal Vertue causeth.

1. Imagination, Apprehension, Fancy, Opinion, Consent, &c. in the two former Ventricles of the Brain.

2. Judgment, Esteem, Reason, Resolution, Dis-

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posing, Discerning, in the middle Ventricle of the Brain.

- 3 Calling to mind what is to come, Remembrance of what is past, in the hinder Ventricle of the Brain.

Secondly, The Vital Vertue moveth,

1. Joy, Hope, Mirth, Singing, by dilating the Heart.
2. Sadness, Sorrow, Fear, Sighing, &c. by compressing the Heart.

Thirdly, The Natural Vertue,

1. Altereth Food into Chyle, Chyle into Blood and Humors, Blood into Flesh.
2. Joyneth, formeth, ingendreth, encreaseth, and nourisheth the Body of Man.

And now you see what Galen intends by a Healthful Body, namely, such a one where all these keep a good and orderly decorum.

CHAP. 5.

Of a Body Unhealthful.

1. **A** Body is simply unhealthful which is born mutilated by Nature, as wanting some Members, or some Operations or senses, that is not perfect in respect of those Seven Natural things before mentioned, as that cannot See, Hear, or Smell, or is a Fool, &c.
2. According to time a Body is unhealthful that is at present sick in Body, or distemper'd in mind, or his Body broken or bruised in any part of it, whether internal

ail or external, that hath an accidental distemper in any of the seven Natural things.

This is so cleer it needs no Comment.

CHAP. 6.

Of a Body Neutral.

THis, as we told you before, carries a threefold signification.

1. As things partake of either extremety swerving from the Rules of Healthfulness.

2. As they partake of both of them together equally.

3. As sometimes the one exceeds, sometimes the other in respect of time.

1. Taken in the first Sence, it is an exquisite medium between healthful and unhealthful Bodies; And that

First, Naturally or Simply, as many people are born of unhealthful or sickly Constitutions, so that the Nativity as a cause produceth such an effect in every age.

Secondly, According to time, when the Body is neither perfectly in Health, nor yet sick, such a one as the proverb saith, *Is neither sick enough to lie in Bed, nor well enough to follow his Employment.*

2. Taken in the Second Sence, A Neutral Body is such a Body as partakes of diverse contrary qualities either in one part of the Body or in diverse; when there is an opposition between them, and this concerns either the Formation of the Body or the Endowments of the mind, or temperature of the parts, when one contrary appears

appears healthful, the other unhealthful, and this also

1. As it appears generally in al the ages of the Life.
2. As it appears but particularly at some certain times.
3. Taken in the third Sence, it is when the ages of a mans Life, Differ in respect of Health and Sicknes as a man may be healthful in his Childhood and unhealthful in his youth, and the contrary, viz. sickly in his infancy and healthful in Youth &c.

Culpepers Comment.

The First of these needs no explanation, the other two are something Obiscure, as in the second *Galen* saith a man may partake of contrary qualities in the formation of the Body, *Viz.* A man may have a Head too big and feet as much too little, a man may have a Nose exceeding the common bigness, and Eyes as much less than the common proportion, and the like.

2. In the Endowments of mind, as thus, A man may have a very good Apprehension, yet a bad Memory, a man may have very good Judgment in ordering a Battel and yet be a Coward.

3. In the temperature of the parts, the Liver may be too hot, and yet the Brain too cold; you may understand the rest by these examples which are sufficient to explain *Galens* meaning.

To the third, When the Ages of a mans Life differ in respect of health and sickness saith *Galen*, which is no more than thus, to give you one example, A Childs Body or any part thereof may be too hot, by reason of sucking a Chollerick Woman, in you h, either the whol Body or the same part of it may be too cold, imagine the Liver, Brain, or the like, it may be too hot in Manhood, too cold in Age or the contrary to these.

Thus much for Bodies we come now to unfold the Signs.

CHAP.

CHAP. 7.
Of SIGNS.

OF these some indicate present health, others proclaim health to come, a third sort put us in mind of health past.

In the same manner likewise some unhealthful Signs shew present Sickness, others give fair warning that sickness is coming, other indications call to our remembrance the sickness past.

Imagine the like by Neutrals, some shew a present Neutral condition, foreshew it coming, call it to mind being past, and shew a disposition as well healthful as sickly.

The use of the First and Second of these is admirable, the last is not so absolutely useful.

And thus have we shewed you what Signs are, we come to treat of them particularly.

CHAP. 8.

Signs of a very good Constitution.

OF these some are deduced from the Reason or Essential Cause thereof, or from necessary consequences which follow such operations, and cases, of which the first are called Essential the other Accidental.

Such as are Essentially of good Constitution, are such in whose Bodies, heat, coldness, dryness and moisture are equally tempered; the Instruments of the
Body

Bodie are composd in every part of due bigness, number, place, and Formation.

Culpeper.

I shall here for the benefit of yong Students intermix my Comment with the Text.

Whereas *Galen* saith, a good Constitution consists of heat, cold, driness, and moisture, equally tempered, you must not imagine they are so all over the Body, but according to place, for the Heart is and should be hotter than the Brain, &c. but each part exceeds not its due proportion in these, the Brain is not hotter, colder, drier, nor moister than it should be, judg so by the Heart, Liver, &c. and beleeve me such a man is a rare Bird to find, almost as rare as a *Phoenix*.

Galen.

As for the exterior parts, in respect of softness and hardness they keep a mean, as also in respect of roughness and smoothness, and as the external parts of the Body recede not from beauty, so the Endowments of the mind differ from Vertue and Honesty as little as may be.

Culpeper.

Usually you shall find it true that the handsomest Bodies have none of the worst conditions, nay alwaies if heat, cold, driness, and moisture be any thing equally commixed (although all the complexions are naught being corrupted by *Adams* fall, yet I say) the one if they be any thing equally commixed, sets a stop to the violent swinge of the other, but if you take *Galen's* Vertue and Honesty here for Grace, that is the free Gift of God, and no waies coming by complexion, It is noted of *Titus Vespasian* that for Natural Endowments he was the Paragon of his time, and as it were the darling of Nature, this was the equality of his temper,

per, but he was a great persecutor of the Saints, because God denied him Grace, you by this may discern the difference between them.

Galen.

Temperature is appropriated especially to the Similar Parts, Number, Formation, Magnitude, and Scituation to the Instrumental Parts, unity and community to them both.

Culpeper.

Similar Parts are those which before in the Fourth Chapter we called Simple, Instrumental are those which there and then we called Compound.

Galen.

Also the Vices or Failings in Unhealthful Bodies are of the same kinds, and the Bound or Limit which distinguisheth them is a sensible hurt of the operations; and although Bodies of the best Constitution are now and then deficient, yet because it remains but a while, nor troubles the senses much, they are not withstanding to be numbred amongst healthful Bodies, we must then distinguish between the operations either much or little hurt, because Nature is able not only to hold up its head against, but also to vanquish the one, but it lieth down to the other.

Unhealthful Bodies then are known by this, that the Operations are overcome, and lose their vigour and activity by any cause causing a Disease.

In the middle between these two are Neutrals placed, and yet they have some Latitude also.

The Latitude of Health is divided into three parts, and although the Zodiack hath but two sorts of Latitude, Health hath three.

1. *Healthful Bodies have some Latitude.*
2. *Unhealthful Bodies have another.*
3. *Neutral Bodies a third.*

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In all such as are great are easily discerned, such as are small not so easily, the weaker the Operations are in the Hurt, the harder is the Hurt to be discerned, as an infirmity in feeling is not so easily discerned as one in the sight, because the Sense is less noble.

Thus have we spoken of Healthful Bodies only in the general, of the other two we shall speak of severally, specially, and particularly, but first of all we will divide them into parts.

CHAP. 9.

How many the Differences of the Parts are.

THE Universal Differences of Parts are four, because some are Principals, others take their Original from these Principals, some parts of the Body are without any government at all: The Principals are such as have their Power ingrafted in them by Nature, as the Brain, Heart, Liver, Testicles: others have their Original and Power from these, as the Nerves from the Brain, as also the Marrow of the Back, the Arteries from the Heart, the Veins from the Liver, the Seminal Vessels from the Testicles; some are governed by themselves alone, as Ligaments, Cartilages, *Membrana* &c. and some have only Generation but no Government at all, as Hair and Nails. These are the Differences of Parts, against which at this time the Translator is not minded to be critical.

CHAP. IO.

Of the Signs of the Brain.

OF the Indications of the several Tempers of the Brain we shall speak hereafter, but there are five several things which shew the Nature of it.

1. *The Disposition of the whol Head.*
 2. *The Vertues and Vice of the sensible Operations.*
 3. *The Vertues and Vices of actual Operations,*
 4. *The Vertues and Vices of those things which hold the Principallity.*
 5. *The alteration of such things as are outwards.*
- The Disposition of the whol Head is known,

1. *From the Bigness of it.*
2. *From the Figure of it.*
3. *From the Hair.*

CHAP. II.

Of the Bigness and Smalness of the Head.

A Very smal Head is a proper Indication of a vicious Brain, and yet a great Head doth not necessarily declare a strong Brain; If there be not capacity enough in the Skull to hold the Brain, or a sufficient quantity of Brain, the Man must needs be a Fool, but yet

yet it no wise follows, that because the Brain is much therefore it should be good, that's an absolute *non-sequitur*.

We must then distinguish it thus,

1. *From the form of the Head it self.*
2. *From the Parts arising from the Head.*

First, From the form of the Head it self the rounder the Head is, and the more spherical, it only being a little depressed on both sides (for of necessity the fore and hinder part must stick out a little) gives argument of a strong and healthful Brain.

Culpeper.

I suppose *Galen* means strong in respect of Health not in respect of Wit or Understanding, he that hath such a round Head as *Galen* talks of, is not so subject to Diseases in the Head as another man is, but we see many sickly men have better wits than many healthful; and so such as have long Heads to be as wise as such as have round.

Galen.

If the hinder part of the Head that which sticks out be deminished, look upon the Nerves, the Neck, and the Bones, for if they be according to Nature, the fault is in defect of Matter not of Verrue, but if they be not as they should be also, the very principal is debilitated, the Brain it self is weak and this you shall seldom find fail, indeed the Head neatly fashioned shews a strong Brain.

Also the part arising or sticking out on the Forehead, is to be heeded, and their bigness and smalness, and the senses there placed, *Viz.* Seeing, Tasting, Smelling, these arising from the Principal, attest the Vertue or Vice of the Principal from which they arise, *Viz.* The Brain.

Culpeper.

Culpeper.

I am not altogether of *Galen's* opinion in this, yet will I not be Critical in it till I have more experience in the thing, the old Proverb is, and 'tis a good one, *De mortuis nil nisi bonum*, speak nothing but good of them that are dead.

Chap. 12.

Of such Operations as have obtained the Principality.

THE Vertues and Vices of Principal Operations shew the Vertues and Vices of the Principals themselves: I call them Principal Operations which come from the Principals alone without a Medium; as subtil wit shews a good substance of the Brain, a dull wit shews the Brain to be too thick, a ready Apprehension, a sound Judgment, a stable and firm Memory, shews a good Brain, dulness of Apprehension, apish Judgment, and Forgetfulness shew a bad Brain; sickleness in Opinion shews a hot Brain, stability in Opinion, shews a cold Brain.

And yet here are two sorts of Indications which I think I have passed by, though I promised them in the beginning; the one of which concerns Natural Operations, the other, things without, we shall speak of them hereafter.

Culpeper.

This Chapter, although very short, yet in my Opinion very pithy, I shall but ad a little to honest *Galen* in it, he tells you, *This a good Judgment, a nimble Apprehension,*

prehension, and a retentive Memory, argue a good Brain, they do so, yet in few men shall you find all three of them excellent; then consider, the Apprehension lies in the fore part of the Brain, and that's the reason rubbing the Forehead quickens the Apprehension; Judgment lies in the middle, and Memory in the hinder part of the Brain, then do but consider which of these three is weakest, which strongest in you, and you may know which part of your Brain is weakest, and which strongest.

Chap. 13.

Signs of a good temper of the Brain.

IF the Brain have obtained a good temper of the four first Qualities, *Viz.* Heat, Cold, Driness, and moisture, the Operations thereof are alwaies moderate, and seldom exceed the golden mean, the excrements which it avoids by the mouth, Nose, Ears, or Eyes are moderate. It is not very subject to be hurt by external Heat, Coldness, Driness, or Moisture, for if the temper within be good, it keeps external distempers from harbouring there. The Hair is, of a dusky red when Infants, of a dusky yellow when Youths, and yellow when Men, they curl something but not much, neither are they easily bald, and yet the colour of the Hair doth indeed belong not only to the temper of the Brain, but also to the Region Men live in, and also to the temperature of the Humors without the Skull.

Culpeper.

I like a man that is not ashamed to call in his Errors

as *Galen* here doth, and not daub over the old ones with a Plaister of new ones as our Colledg did in mending their Dispensatory, indeed *Galen* is in the truth, diverse Regions give diverse colours of Hair usually, as most Welch men have light or yellow Hair, most Spaniards black; also the temperature of Brain alters not the Hair at all unless by accident, as it heats or cools the adjacent parts, but the Humors without the Skull, and that's the reason in great Sursets usually the Hair comes off, and every one that knows any thing knows that the Liver is the Principal part afflicted in a Surset.

Chap. 14.

Signs of a hot Brain.

Signs of a hot Brain besides those we named before are, the Forehead looks reddish and feels hot, the Veins on the white of the Eyes appear plain and red, the hair is hard and curling, they are soon bald, and the hotter the Brain is, the sooner are they bald, the excrements which come from the Brain by the Mouth, Nose, Ears, and Eyes, are but few, and those few argue drought, their Head is filled (especially such as keep no regular diet) with unconcocted excrements, hot Meats and Drinks, hot air and hot smells cause Headach, they sleep but little; and that little is very unquiet.

Culpeper.

Such whose Brain is too hot are almost continually troubled with Headach, Dreams of fighting and quarrelling, their Apprehension is exceeding quick, and their Intel good: when you find these Symptoms in one that is troubled with Headach, cool the Brain.

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Chap. 15.

Signs of a cold Brain.

THe Indications of a Brain which is colder than it ought to be, are very many, excrements appear in their proper places which we shewed before, the hair is black, soft, smooth, and not curling, it is a long time after the Child is born before the Hair grow, they being evilly nourished at beginning, such are easily offended by cold causes, and being so offended are troubled with heaviness in the Head, and distillations from it, their Face is pale, neither is their Forehead hot, the Veins in their Eyes are not seen in the least, they are dull witted, and mightily given to sleep.

Chap. 16.

Signs of a dry Brain

THe Indications of a dry Brain are very few superfluities, accuteness of Wit and senses, they watch much, their Hair is hard and rugged, yet quickly grows, it curls, yet are they soon bald.

Chap.

Chap. 17.

Indications of a moist Brain.

THe Signs of a Brain that is moister than it should be are plain, Hair no waies curling, plain and soft, they never are Bald, their Wits are dull and stupid, never able to get the Phylosophers Stones, their Sences are not good, many excrements flow from the Head, they have tears at will, much and deep sleep.

These are the Signs of a simple distemper of the Brain.

Chap. 18.

Signs of a hot and dry Brain.

OF Compound Distempers we shall first give the Indications of a hot and dry Brain, in which Distemper but very few superfluities of the Brain are avoided, for there are but few to avoid, they have excellent quick and nimble Wits, they watch much, their Sences are good, their Hair grows soon in Youth, yet are they subject to be bald, their Hair curls, their Forehead appears red in colour, and hot in feeling.

Culpeper.

"I am of Opinion that simple distempers seldom distemper the Brain, not because they are not offensive, but because they never go alone, and my reason is, because they are Compound in every Element; as the fire is not only hot, but also dry, the water not only cold,

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but also moist, and that's the reason I gave you not any comment upon the Simple distempers; to proceed.

A hot and dry distemper of the Brain usually causeth continual Headaches, and the more it exceeds the golden Mean in heat and driness, the greater is the pain, as for the curling of the Hair, and baldness which Galen speaks of, I find they do not alwaies happen true; for *Aries* which is a hot Sign gives thick Hair, and never baldness unless *Sol* be in it, if it do then, but for Remedies of such a distemper of the Brain, use, Fumitory, Willow Leaves, Lettice, Hops, Water Lillies, white Poppy Seeds, Roses, Violet Leaves and Flowers, Strawberry Leaves, the Seeds of Endive, Succory, Musk-Millions, and Pumpions, you may use them which way you please they are all harmless.

Also if the pain be extream. and sleep fly from you, take two grains of *Laudanum Londinense*, at night going to bed.

Chap. 19.

Signs of a hot and moist Brain.

IF Moisture be joyned to Heat, and both of them surpass the golden Mean, there follows a high colour of the Face, the Eyes are hot and burning, and look red, the Veins of the Temples seem great, the excrements of the Head are many, yet seem well concocted, all hot things whether taken inwardly or applied outwardly cause them to have a stretching distention and heaviness in their Head, if you moisten their Heads they avoid excrement the more, they are perpetually troubled with pains in their Head when the wind is South, the North

North wind easeth them, they cannot keep themselves awake neither can they sleep quietly, but are molested with Dreams, and troubled with foolish imaginations, so that many times they think they see the things they see not, and hear the things they hear not, especially if the Brain offend more in heat than it doth in moisture, only remember the Indications of a simple distemper, and so may you with ease find out which quality most abounds, for if the heat be much, and the moisture little most Signs of heat appear, but if the moisture abounds much, and the heat be but little peccant, most Signs of moisture appear.

Culpeper.

Galen could not have made a more lively Description of this evil if he had been in a Mans Head that had it with a Candle and a Lanthorn. I shall ad this,

1. This Infirmitie is alwaies accompanied with wind, which somtimes proceeds from the Hypochondria or Region of the Spleen, and then the Imaginations are dreadful, but no pain nor distention troubles the Head in the day time, neither are the Veins of the Temples swollen, this usually comes by drinking, let them take away the cause and the effect will cease; for it is not my Task to speak of the Spleen at this time.

2. If the Disease be inherent to the Brain as here *Galen* describes it, bleeding is a very good Remedy, if the season of the year &c. permit; also because wind alwaies accompanys it, the Roots of Parsley, the Roors and Leaves of Fennel, Mugwort, Plantane, Vervain, and Willow Leaves are good Medicines, they may boyl them in Water and drink the Decoction.

I have very often known Plantane Roots alone being eaten as People eat Apples, help this Infirmitie when nothing else would, and therefore Gentlewomen might

do well to keep some of them candied with Sugar continually in their Houses, for their own benefit and their poor Neighbors.

Chap. 20.

Signs of a cold and dry Brain.

IF a distemper of cold and driness afflict the Brain, the Face is cold in feeling, livid, swarthy and discoloured to the Eye, you can see no Veins in their Eyes, and their Head is easily afflicted both by cold, and cold things; the temper of their Brain and Head is very unequal, for some times their Heads are light and excrements flow thence moderately, sometimes they are exceedingly troubled with heaviness of their Heads, and they are troubled with Distillations from the Brain upon every light and slight occasion, alwaies remember the former rule given, regard the Signs of the Simple distempers, so may you know whether coldness or driness most super-abound.

Culpeper.

Such whose Brains are cold and dry, have admirable Memories, and are fantastick in their actions, fearful, and think every thing they do, whether it be Meat or Drink, or Exercise of Body, doth them harm, they sleep very badly &c.

A Cup of strong Beer with Nutmeg and Sugar is an excellent mornings draught for such People; for although I would have such as have their Brains too hot and moist fly from strong Beer and Wine as fast as from a Dragon, yet is it exceeding good for these.

Medicines

Medicines proper for them are Conerves of Roses, of Borrage, and Bugloss, *Confectio Alchermes*.

For Simples, Borrage, Bugloss, Marsh Mallows, Mollows, Vervain, Violet Leaves and Flowers, Strawberry Leaves, Betony, Sage, Fumitory, Hops, &c.

Chap. 21.

Signs of of a cold and moist Brain.

THe Brain afflicted with cold and moist distempers, moves a man to an inexpugnable desire of sleep, and when he is awake, his Brain is so muddy, and his Sences so dull, that he can do nothing that will get him honor here, nor make him famous another day, the excrements that flow from his Brain are abundance, he seldom goes without a snotty Nose, his Head is full, though not of Wit, and heavy, and is most afflicted in cold and moist weather.

Cataper.

Such people are very subject to Lethargies, Coma, Carus, and other Diseases of the Head that proceed of coldness and moisture.

For Cure, Juniper Berries are excellent to eat ten or twelve of them every morning fasting; as also Betony, Chamomel, Peony Roots and Seeds, Calamint, Fennel, sweet Marjoram, Pennyroyal, Mother of Time &c.

Chap.

Chap. 22.
Of the S E N C E S.

MAny have their Sences in Vigor when they are young, and void of all blemish, and yet in age they soon decay, as you shall see the Sight of some People decay by that time they are twenty or twenty four years of age, and therefore 'tis true enough, that the Brain first declares age is coming, as usually appears by the Hair of the Head.

Chap. 23.
Of the Eyes.

THe general mention we shall make of the Eyes is but shorr.

When the Eyes being touched are manifestly hot, very quick and swift in motion; when men whose Eyes are afflicted stare nimbly about and seldom hold their Eyes still, when the Veins in the Eyes are large and red, the Eyes are afflicted by heat.

If the distemper of the Eyes arise from cold the Signs are contrary to these. When they are offended by moisture they are alwaies full of moisture, and the party weeps against his will, but if by driness they appear hard and dry, in all they must be helped by a moderate use of things contrary to the Humor offending, I say moderate because of their tenderness which endures no violent Medicines.

Culpeper.

Culpeper.

1. If the Eyes be afflicted by heat, 'tis no matter whether driness or moisture accompany it, as one of them alwaies doth, I commend unto you the distilled Water of Loos-strife (you may find the Description of it and the place where it grows, in my *English Physician*) to wash your Eyes with.

2. If it come of cold, Eyebright water is better.

3. If Cataracts, Pin and Web, or the like grow over the Sight, do not go about to eat it off with corroding Medicines, as the Duncical practice of some Physitians is, for take notice that the Film which offendeth is not of a thickness in all places, and then your mother wit will teach you that you may eat asunder the Tunicle of the Eye in one place before you have eat away the Film offending in another: Therefore in such cases make an Oyntment with Chelondine (otherwise called Sul-lendine) and Hogs Grease, or an Oyl with the same Herb and Sallet Oyl, and anoynt your Diseased Eye with it.

These special Rules you shall not twice in your Age find to fail, therefore esteem them as Jewels.

Chap. 24.

Of the Greatness of the Eyes.

THe greatness of the Eyes where they are neatly composed, and the Sight strong, shew abundance of well tempered substance, whereby they are formed, but if neatness of compofure be wanting, the substance indeed is much (and so there may be of a heap of dung) but

but it is not well tempered, and therefore the Sight is weak and the Eye not commendable.

Chap. 25. *Of Smalness of the Eyes.*

Smalness of the Eyes, if they be neatly composed, and their Vertue operative, shews ('tis true) little substance, or scantiness thereof, but that substance is well tempered, whereof the Eyes are formed; But if together with smalness they have an ill composition, and withal fail in their Operations, their substance is but little and that little is stark naught.

Chap. 26. *Of the Colour of the Eyes.*

AS concerning what belongs to the colour of the Eyes, they are divided into gray and Black; Gray Eyes which are clear, and abound not much with moisture, are an argument of a strong Sight: Judg of black Eyes also by their cleanness.

Culpeper.

The black Spot in the midst of the Eye is the Crystalline humor in which the Visive Vertue resides, that round about it, being of many colours is called the Iris, or in plain English the Rain-bow, this indeed contains in it all colours, for if we had not all colours within our Eye, we could not discern them without, and that's the Reason shutting our Eyes a little makes us see the better

better because it reflects the Beams back to the Iris, where they are recruited, there the clearer you perceive the Iris to be, the stronger the Sight is, you shall never find this fail; I was once to satifie my mind, where a Chirurgeon dissected the Eye of a Sheep and the Eye of a Cat, because we were willing to see what reason might be given why the one could see better in the night than the other; The Reasons we found were these,

1. *The Christalline Humor of the Cats Eye was far clearer.*
2. *The Iris was much clearer.*
3. *The Optick Nerve also in the Cat (the difference between the bigness of the Beasts considered) was much bigger.*
4. *The Optick Nerve of the Cat had two Originals at a great distance the one from the other, the one from the Cerebrum or Brain, the other from the Cerebellum or hinder part of the Brain.*

Chap. 27.

Of Grayness and Blackness of the Eyes.

THe Eye is Gray by reason of the greatness or splendor of the Christalline Humor, or else because it sticks out, or else because of the paucity and pureness of the Aqueal Humor; all these hapning together make a very gray Eye, and as more or fewer of them happen, so the Eye is more or less gray.

A Black Eye is caused either by the smallness of the Christal

Christalline Humor, or because it is deeply seated, or of the abundance or thickness of the Aqueal Humor, by all these or some of these it is more or less black.

The Aqueal Humor, the more it is in quantity and the thinner in quality, the moister is the Eyes, the thicker it is in quality and the less in quantity the dryer are the Eyes.

As for the Christalline Humor, the harder it is, the dryer is the Eye, but the softer it is, the moister.

Culpeper.

I am far enough from *Galen's* Opinion in this, I cannot beleve the Sight is stronger in Gray Eyes than in Black, but rather the contrary, neither am I of his Judgment of the causes of the differences in colour; If you look upon the Microcosm or Body of Man, I hold the cause to be in the Iris; if you look upon the Macrocosm or Book of the Creatures, we find fiery Signs arising at the Nativity to give Hazel Eyes which are those he here calls black, and so doth either Luminary when they are in the Horoscope, and I hope none is so Fool-ridden to say the Luminaries strong in the Ascendent, can or do ever give weak Sights.

Again, I do not conceive the Aqueal Humor to be the cause of the moistness of the Eye, the Aqueal Humor is an Excrement produced by the Vitreal or Glassy Humor as it nourisherh the Christalline, and never stirs from its place to moisten the other parts of the Eye, but rather the Glandulæ or Kernel seated in that corner of the Eye next the Nose, which hold the tears, I suppose moistens the Eye.

Chap.

Chap. 28.

*Of the Temperature of the
Heart.*

WE come now to speak of the Temperature of the Heart, but before we begin take notice of this, That in every part when we say it is Hotter or Colder, or Dryer or Moister than it ought to be, we speak it as proper to the Part we treat about, not comparatively with other Parts, for the coldest Temperature of the Heart which can be in a living Man, is hotter than the hottest Temperature the Brain is capable of suffering.

Chap. 29.

Signs of the Heart overheated.

When the Heart is hotter than is fit or convenient for it to be, some Indications are inoperable and proper, as deep breathing, swiftness of Pulse, the man is bold and active, hot, furious, angry, and rash, the Breast and upper part of the Belly is rough, usually the heat of the Heart heats the whole Body, unless the Liver be very cold and withstand it; It dilates the Breast much, which always answers to its heat, unless the coldness of the Brain, which is deduced along the Back-bone withstand it; but if the Breast be very broad and the Head very little, then you may be sure
the

the Heart is too hot, but if the Head be great and the Breast narrow, you may be certain the Breast is too cold; but if both be proportionable, 'tis a sign neither of heat nor coldness of the Heart, you must look to other Signs.

Chap. 30.

Signs of the Heart too cold.

IF the Heart be too cold, the Pulses are less than Naturally they ought to be, and yet it doth not necessarily follow, that they should be slower or more rare, the Breast is little, and the colder the Heart is, the less is the Breast and the weaker the Pulse, the Man moves about his actions as though he dragged a Mill-stone after him, he is timorous and fearful, afraid of his own shadow, and hath no hairs upon his Breast: the difference in degree of coldness may be known by the greatness and smallness of these Symtoms, and this Rule will serve throughout the Body.

Chap. 31.

Signs of a dry Heart.

A Dry Heart makes a hard Pulse, the Man is not very prone to anger, but when you have anger'd him, you will have much ado to please him again; finally, if the Heart be dry so is all the Body unless the Liver be very moist.

Chap.

Chap. 32.

Signs of a moist Heart.

THe Indications of moistness of the Heart are softness of the Pulse, they are soon angry and as soon pleased again, the whole Body is very moist unless the Liver be very dry.

Thus much for the temperature of the Heart according to the first qualities simply taken.

Chap. 33.

Signs of a hot and dry Heart.

IF the Heart be oppressed with heat and driness, the Pulses are great, hard, and swift, they fetch their Breath swiftly, and the swifter if the breadth of the Breast answer not equally by proportion to the heat of the Heart, their Breast is very rugged if they be sick, but if it be natural to them, it is very hairy, they are full of action, hasty in all things, angry and Tyrannical.

Culpeper.

Herbs Medicinal for such as labor under this Infirmary, are, Borrage, Bugloss, Sorrel, Woodsorrel, Lettice, Purslane, &c. these and Syrups or Conserves made of them; also let such drop four or five drops of Oyl of Vitriol, or Spirit of Salt in their Drinks and shake it up and down before they drink it.

E

Chap.

Chap. 34.

Signs of a hot and moist Heart.

IF moisture together with heat predominate at the Heart, the Mans Breast is not so rough nor hairy, they are quick enough to anger and Action, but not so cruel in their anger as if driness prevail, their Pulse is great, soft, swift, and frequent: If the Breast be large they draw their Breath very deep, if narrow, very thick, and their experation or letting out their Breath, is done with more swiftness than their inspiration or drawing in their Breath, such Bodies are mighty subject to Diseases of Putrefaction of Humors.

Culpeper.

Things Medicinal for such, are Conserves of red Roses, Syrup of Violets, of Bawm and of Citron Pills, as also of the Juyce of Citrons and Lemmons, Preserved Citron Pills &c.

As for Simples, Citron Seeds, Rue, Bawm, Angelica Roots and Leaves, Woodsorrel, the Flowers of Roses, Borrage, Bugloss, and Violets; (above all sweating and Bleeding may be commended in this infirmity) Hartshorn, Ivory, Scorzonera Roots, and Roots of Butterbur &c.

Chap.

Chap. 35.

Signs of a cold and moist Heart.

INDICATIONS of the Heart when coldness with moisture abounds, are softness of the Pulse, Fearfulness of Mind, slowness of Body, he hath scarce Spirit enough to be angry, much less to fight; as for such things as belongs to the Breast and the rest of the Body you may distinguish them as you were taught before.

Culpeper.

Much exercise is very convenient for such Bodies, I suppose there were but few troubled with this infirmity in the *Spartan* Common-wealth in *Lycurgus* his time, Thrashing, and cleaving Loggs is good Physick for them.

For Medicines, *Aromaticum Rosatum*, and *Aromaticum Caryophyllatum*, *Confectio Alchermes*, *Mithridate*, &c.

For Simples, Rue, Angelica Roots, Nutmeg, Cinnamon, Saffron, Marigold Flowers, Bettony, Bawm, Alicampane, Rosemary Leaves and Flowers, *Cum multis aliis quæ nunc præscribere longum est.*

Chap. 36.

Signs of a cold and dry Heart.

THE Heart being cold and dry renders the Pulse hard and small, yet respiration, if the smallness of the Breast answer to the coldness of the Heart, is moderate,

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if

Galen's Art of Physick.

if the Breast be very Broad 'tis rare and slow, above all men these are least prone to anger, but once anger them and they will never care for you more, there is not one of a hundred of them that hath any Hair of his Breast.

Take this common Notion in all this we have written or shall write concerning this Subject, That we when we speak of the Conditions of Men, speak of them barely as they are Natural and ingrafted in Man, not as they are amended by Philosophy or Education.

Culpeper.

Conserves of Roses, Borrage, Bugloss, and Rosemary Flowers is very good for such; as also Marigold Flowers, Saffron, green Walnuts preserved, Juniper Berries, Bettony, Candied Citron Pills; &c.

Chap. 37.

Signs of a hot Liver.

THe Indications of a hot Liver, are, bigness of the Veins, abundance of red Choller, viz. Choller & dust, the Belly and Bowels are rough, and the Blood hot; also the whol Body is distempered with heat unless the coolness of the Heart hinder.

Chap. 38.

Signs of a cold Liver.

THe coldness of the Liver is known by narrowness of the Veins, abundance of Flegm, the whol Constitution of the Body is cold, idle and lazy, unless the Heart

Heart be all the hotter, the Bowels and Belly, *Viz.*
The Region of them is smooth.

Chap. 39.

Signs of a dry Liver.

A Dry Liver causeth thick Blood, and but a little of it; the Veins are hard, the whol Body is dry, and needs must if the Liver that makes the Blood which nourisheth it be so.

Chap. 40.

Signs of a moist Liver.

A Moist Liver gives abundance of Blood, but there is much water amongst it, the Veins are soft and so is all the Body unless the Heat of the Heart withstand it.

Thus much for the qualities of the Liver considered as Simple by themselves and not commixed with one another.

Chap. 41.

Signs of a hot and dry Liver.

THe Indications of the Liver when it is hotter and drier than it ought to be, are, The Bowels are rough, the Blood thick and dry, soundly pestered with
Choler,

Choller, it is yellow Choller in youth, but black or ad-
dust Choller in age, the party is subject to dry Scabs,
the Veins are large and hard, and although the Heat of
the Heart may withstand the coldness of the Liver, yet
cannot the moisture of the Heart withstand the driness
of the Liver, for the driness of the Heart is sooner o-
vercome by the moisture of the Liver, than the driness
of the Liver by the moisture of the Heart.

Culpeper.

Herbs Medicinable are Liverwort, Strawberry and
Violet Leaves, Raisons of the Sun, Endive, Succory,
Fumitory, Water-Lillies, Lettice, Purslain, Night-
shade, these or any of these, or others like them in ope-
ration, are excellent to boyl in clarified Whey in the
Summer time.

Also the Compounds of them, Syrups or Conserves
made of them: as also Dandelyon, Scabious, Devils
bit, Scurvy-grass, Groundsel, Peach Leaves, Dyers
Weed, Furs Flowers &c.

Chap. 42.

Signs of a Hot and Moist Liver.

IF the Liver be hot and moist, the Bowels are not so
tough as when it is hot and dry, they abound excee-
dingly with Blood, their Veins are large, the habit of
their Body hot and moist, unless the heat of the Heart
spoil all.

If these two Qualities surpass the Bounds of Nature
and Mediocrity, presently comes a Disease of Putrefa-
ction, of corrupt Humors, if moisture abound more
than heat, of adustion of Blood, if heat abound more
than moisture.

Culpeper.

Culpeper.

This Temper of the Liver keeping a due decorum makes a pure Sanguine Complexion, as the former did a Chollerick, for all Complexions, or at least such as people call Complexion, comes from the Liver.

If the qualities of the Liver abound, Bleeding and Sweating is your Cure; afterward if your Liver be too hot you may cool it as you were taught before, if too cold, you may heat it as you shall be taught hereafter.

Chap. 43.

Signs of a Cold and Moist Liver.

THE Indications of a Liver, colder and moister than it ought to be, gives smooth and slick Bowels, the Veins are narrow, the colour pale, and the Blood is filled with Flegm, the whol Body if the heat of the Heart hinder not, is full of Flegm, lazy, idle, dull, fat and plump.

Culpeper.

Here you have the Description of a Flegmatick Complexion wherein if you perceive Flegm exceed the due limits of reason, you may thus correct the cold and moist temper of the Liver that so it may breed better Blood.

Troches of Maudlin and Wormwood, or either of them (you may find the way to make them in my Translation of the *London Dispensatory*) are very good for such a one to carry about him, and now and then to eat a little; also to drink a Decoction of Guajacum, with the like weight of Raisons of the Sun, especially if a Dropsie be feared, as often is upon such a distemper.

Choller, it is yellow Choller in youth, but black or aduſt Choller in age, the party is ſubject to dry Scabs, the Veins are large and hard, and although the Heat of the Heart may withſtand the coldneſs of the Liver, yet cannot the moiſture of the Heart withſtand the drineſs of the Liver, for the drineſs of the Heart is ſooner overcome by the moiſture of the Liver, than the drineſs of the Liver by the moiſture of the Heart.

Culpeper.

Herbs Medicinable are Liverwort, Strawberry and Violet Leaves, Raiſons of the Sun, Endive, Succory, Fumitory, Water-Lillies, Lettice, Purſlain, Nightſhade, theſe or any of theſe, or others like them in operation, are excellent to boyl in clarified Whey in the Summer time.

Alſo the Compounds of them, Syrups or Conſerves made of them: as alſo Dandelyon, Scabious, Devils bit, Scurvy-graſs, Groundſel, Peach Leaves, Dyers Weed, Furs Flowers &c.

Chap. 42.

Signs of a Hot and Moiſt Liver.

IF the Liver be hot and moiſt, the Bowels are not ſo rough as when it is hot and dry, they abound exceedingly with Blood, their Veins are large, the habit of their Body hot and moiſt, unleſs the heat of the Heart ſpoil all.

If theſe two Qualities ſurpaſs the Bounds of Nature and Mediocrity, preſently comes a Diſeaſe of Putrefaction, of corrupt Humors, if moiſture abound more than heat, of aduſtion of Blood, if heat abound more than moiſture.

Culpeper.

Culpeper.

This Temper of the Liver keeping a due decorum makes a pure Sanguine Complexion, as the former did a Chollerick, for all Complexions, or at least such as people call Complexion, comes from the Liver.

If the qualities of the Liver abound, Bleeding and Sweating is your Cure; afterward if your Liver be too hot you may cool it as you were taught before, if too cold, you may heat it as you shall be taught hereafter.

Chap. 43.

Signs of a Cold and Moist Liver.

THE Indications of a Liver, colder and moister than it ought to be, gives smooth and slick Bowels, the Veins are narrow, the colour pale, and the Blood is filled with Flegm, the whole Body if the heat of the Heart hinder not, is full of Flegm, lazy, idle, dull, fat and plump.

Culpeper.

Here you have the Description of a Flegmatick Complexion wherein if you perceive Flegm exceed the due limits of reason, you may thus correct the cold and moist temper of the Liver that so it may breed better Blood.

Troches of Maudlin and Wormwood, or either of them (you may find the way to make them in my Translation of the *London Dispensatory*) are very good for such a one to carry about him, and now and then to eat a little; also to drink a Decoction of Guajacum, with the like weight of Raisins of the Sun, especially if a Dropsie be feared, as often is upon such a distemper.

per. For Simples you may use Cinnamon, Galanga, Agrimony, Harts-tongue, Maudlin, Wormwood: A draught of Wormwood Beer is a good Mornings Draught for such people; Water-cresses, Hysop, Spicknard, Fennel, Origanum, Centaury, Betony, Chamomel &c.

Chap. 44.

Signs of a cold and dry Liver.

IF the Liver be too cold and dry, so is the Body also, because it is nourished by the Liver, the Veins are smal, the Blood little, and the Body lean.

Culpeper.

Galen hence for a while, gives you Signs of the general Constitution of the Body, and I shall piece in with my might with him there, I added nothing here to his brietness for that cause.

If the Liver be colder and drier than it ought to be, the Body is Melancholly, and consuming, you may take this *Pro confesso*, in such a case you must proceed thus;

1. Eye the Spleen, for there must needs be a fault either there, or a stopping in that Branch of the *Vena Porta*, which carries the Melancholly Juyce to it: you may strengthen and amend that with Calamint, Capers and Caper Bark, Tamaris and Tamaris Bark, Betony Wall-flowers, Wormwood, Dodder, Hartstongue, Epithimum; If you think the Spleen be too hot, use Knive, Succory, Lettice, and Liverwort.

2. Eye the Heart, for all Melancholly vapors afflict that especially, the way how to do it you have in the 36. Chapter.

3. Re-

3. Restore the consumed Flesh, and Snails are the best things that I know for it, for Man being made of the slime of the Earth, all slimy things restore his Nature when it languisheth, and therefore they play the wise men indeed, if a man may speak by contraries, that first purge away the slime of the Snails before they use them.

Chap. 45.

*Signs of a hot, cold, moist, and dry
Temperature of the Testicles.*

THe hotter the Testicles are, the proner is the Man to Venerie, the more Boys he gets, his Privities are soon Hairy, judg the clean contrary by a cold temperature of those Parts; moisture of the Testicles makes much and watry Seed, but driness of those Parts gives but little Seed and that little is dry.

Chap. 46.

*Signs of a hot and dry temperature
of the Testicles.*

THe Seed, Procreative of such people, is hot, dry, and thick, yet most fruitful, and engenders usually the strongest Children, such people be they Men or Women it matters not much, are very prone to Venerie, they have soon Hair about their Privities, and the

Parts about them, even to their Navil upwards, and the midst of their Thighs downward, but as they are prone to Venery, so are they soon satisfied, and are offended with compulsion to that sport.

Culpeper.

If you perceive too much heat in those Parts, for *omne nimium vertitur in viciū*, use cooling Herbs, as Endive, Succory, Housleek, Lettice, Plantane, Purslane, these clarified in Whey are very good and wholesome; as also, Roses, Water Lillies, Cucumers, the Seeds of Cucumers, and Melones, of Poppies both white and black &c.

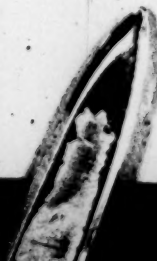
Chap. 47.

Signs of a hot and moist temperature of the Testicles.

IF moisture be joyned to heat of the Testicles, as it is in many People of a Sanguine Complexion, they are not so full of hair about their Privities as the former are, they abound more in Seed, yet is not their Appetite to Copulation so great, they suffer less detriment by the often use of the Act than the former do, for in deed and in truth they receive more detriment by abstinence from the Act, than by operating in it.

Culpeper.

I take this to be the Temperature the Testicles should be of, and therefore it is needless to prescribe Remedies, only I care not greatly if here I be a little critical against the Colledg of Physitians, it comes so pat in my way I knew not well how to avoid it, and therefore



therefore harken to me that God may hearken to you.

Is not Seed of Man (take Man for both Sexes as the Latins take *Homo*, and the Greeks *ἄνθρωπος*) Is not I say the Seed of Man hot and moist, which is the *Causa Formans* of the Child? is not the Mothers Blood whereof the Child is formed, naturally hot and moist also? is not the Cell of the Womb in which the Child is formed, hot and moist? were your wits then a wool-gathering, or did you dream waking, when you wrote in your Book of the Rickets that a Child newborn before its Complexion be altered by any Medium is cold and moist of Constitution: I pray if ever your Book deserve another Impression let that be amended, or else defaced with a *Deleatur* for an Error of the first Magnitude.

Chap. 48.

Signs of a cold and moist temperature of the Testicles.

THE Indications of a cold and moist temperature of the Testicles are, smoothness and moisture about those parts, averseness to the Sports of *Venus*, they care not whether ever they come to that School or not, the Seed is thin, watry, and unfruitful, and either produceth no Conception at all, or else but a weakly, sickly puny Girl at the best.

Culpeper.

This hath need enough of Remedy in whomsoever is afflicted by it, let such eat the quantity of a Nutmeg of *Diasutyron* every morning, you may have it at the Apothecaries,

Apothecaries, or if you please to make use of my Translation of the *London Dispensatory*, you have there the way how to make it your selves.

As for Simples, Rocket, Nettle Seeds, Barner, Mugwort, Pennyroyal, Lovage, the Roots of Satyrion, Middir, and Eringo, the Berries of Bay, and Juniper, Nutmegs; for Herbs, Peony, Sinkfoyl, and Mother or Time, Calaminth, Featherfew and Rue.

Chap. 49.

Signs of a cold and dry temperature of the Testicles.

THe Seed is thick and very little.

Cul'peper.

Such People usually love their Study better than the Sheets, you may remedy it with such Food as are Naturally hot and windy, and by eating such Creatures as are lustful and fruitful, as Crabs, Lobsters, Shrimps, Sparrows, Quails, Partridges, Eggs, the Stones of Cocks and Lambs, you have plenty enough of them in my *Directory for Midwives*.

As for Simples we advised before, Pease and Beans are good for such; as also Parsnips and Skirrets, Figs; Pinenuts, Galanga, &c.

Chap.

Chap. 50.

Of the Habit of the whol Body.

WEE told you before that the Habit of the whol Body usually followed the Nature, or agreed with the Constitution of the Heart and the Liver; but of the two it is most assimilated to that which hath the strongest first quality in it, which for that cause it is called effective.

Take then notice, That we call that, the Habit of the Body, which is presented to the view of the Eye, viz. The Flesh and some of the Muscles, for the Vessels which come to these, are not a part of the substance, but certain rivolets which administer to its wants; We come now then to the Indications of this, and we shall first of all give you the Indications of a good temper of the Habit of the whol Body, which we state as a Basis of the rest, that so you may see how much all distempers decline from it.

All Distempers discolour the Skin one way or other, and from thence are Indications taken, yet if the Region be never so temperate, if the Body be never so well in Health, and of never so good a Constitution, yet if he expose his naked Body to the Sun in the Summer time, it will mar all the Indications that can be taken from the colour, and therefore you must heed custom as well as colour, and therefore Virgins which vail their faces from the Sun preserve their Beauty by it.

All these words have been about what our intent is to do, we now come to the matter itself.

Chap.

Chap. 51.

* Signs of a Moderate Temperature.

THE Indications of a Moderate Temperature according to the whole Habit of the Body are, a mixed colour in the Face of red and white, as though the Lilly and the Rose strove for Superiority, the Hair yellow, and moderately curling; the Carnosity or Fleshiness of the Body mean in respect both of quantity and quality, all the Parts of the Body keep the Golden Mean, and avoid excess on either hand; excess to this are, grossness, thinness, fleshiness, leanness, fatness, hardness, softness, roughness, smoothness, all these swerve from meanness, but a man of a moderate or mean temper is such a one (according to the Rule of *Polydorus*) that if you feel his flesh, it is neither too hard nor too soft, too hot nor too cold; If you look upon his Body, 'tis neither too gross nor too thin, too rough nor too smooth, neither hath it any excess or defect.

Culpeper.

As for the colour of Hair I told you before, it is to be considered according to the Country the man lives in, for although happily in *Greece* where *Galen* lived, good constitutions might have yellow Hair, yet we find it not so in *England*, but usually brown.

Chap.

Chap. 52.

Signs of a hot Temper.

THe Temper of the Body verging from mediocrity to heat, and not at all to moisture nor driness, the Body feels hot in touching and the more the temper declines from Mediocrity to Heat, the hotter it feels; also the hotter it is the rougher it is, and the more hairy, the less fat it hath, the redder it looks, the Hair curls the more.

Chap. 53.

Signs of a cold Temperature.

VVAnt of Hair is one Indication of a cold temperature, others are, fatness and coldness which are obvious to the feeling, the colour of the Hair is duskie, the colour of the Face is swarthy or of a leaden colour.

Chap. 54.

Signs of a dry Temperature.

THe drier the Temperature is, the slenderer is the man, and the more the Flesh recedes from its due temper to driness, the harder it is, so much then as you find the Flesh harder, judg it as much dryer than it ought to be.

Chap.

Chap. 55.

Signs of a moist Temperature.

A Moist Temperature causeth a fat, moist, and soft Body, and very smooth.

Thus much for the Indications of the Temperature offending in the first qualities ; The mixed follow.

Culpeper.

It is the opinion of some, and indeed of my self for one, that these Qualities seldom or never offend alone, therefore I shall refer my judgment to them as they are mixed ; and first I shall give you my Authors Indications, secondly my own.

Chap. 56.

Signs of a hot and dry Temperature.

IF the Temperature be hot and dry, the Body is exceeding rough and hairy, hot and hard in touching, thin and slender in sight, and hath but little fat, the colour is black and swarthy, and the blacker, the more heat abounds, as appears in the Indians and Æthiopians.

Chap.

Chap. 57.

Signs of a hot and moist Temperature.

A Hot and moist Temper is soft, warm and Flešhy, and is indeed (if it be equally mixed) the best temper of all, and yet the Body where heat and moisture exceed the due proportion is soon surprized with Diseases of Putrefaction, and as readily molested with viciousness of Humors: If heat exceed moisture, the Body is but little softer than a due Temperature, but much hotter, they are pretty hairy, very Flešhy but not fat, and their Hair is usually blackish; but if moisture exceed heat, they have much Flešh, a good colour, their Body is smoother and not so hot in feeling.

By the like Rules in all Compound Temperatures, you may know which of the first qualities is most Pre-
dominate, and how much also it excels.

Chap. 58.

Signs of a cold and moist Temperature.

IF the Temperature be colder and moister than it ought to be, the Body (the Head &c. excepted) is free from Hairs, white, soft, gross, and fat.

F

If

If the first Qualities, viz. Coldness and moisture be unequally tempered, viz. more cold than moist, or more moist than cold, repair to those Chapters which treat of the Temperatures offending in the first Qualities, and you may find cure by them: and that with a great deal of ease which Quality offends most.

Chap. 59.

Signs of a cold and dry Temperature.

IF cold together with driness be equally increased, the Body is hard, thin, without Hairs; If they have any fat 'tis dispersed amongst the Flesh, both the Hair and colour follow the proportion of the coldness; but when in process of time a hot and dry Temperature turns into a cold and dry, such are slender, hard, rough, hairy and black, and subject to Diseases of Adust Choller; if coldness exceed driness, or the contrary, repair to what you were directed to in the last Chapter.

In whatsoever we have spoken before or shall speak hereafter, take these common Indications.

1. If the Member easily wax cold, it is a sign of coldness or rarity, if it wax not easily cold, it is a sign of heat or thickness.

2. If a Member be not easily moved, and be offended by drying Medicines, it is a Sign of driness, but if it be offended by moistening Remedies, 'tis a sign of moistness.

3. Always

3. Alwaies consider the bigness of the Bones, for sometimes a Member may seem slender when 'tis not so in respect of the Muscles, but only the Bones are smal, and sometimes a Member seems great, not because the Bones are so, but by reason of the multitude of Flesh.

4. The sollid parts of the Body, can by no means be made moister than they should, 'tis well if you can keep them from overdrying, but those parts which are intercepted between these may possibly be filled with moisture.

5. That is the proper nourishment of the Similary parts which is done by opposition, not by attraction by the Vessels, and this shall suffice; we pass now to what remains.

Culpeper.

Although I love Brevity with all my heart, yet methinks Galen is a little too concise in this, I shall therefore give my Supplement, but before I give it, take a Caution or two.

1. Complexion, or Temperature of Body is better judged by an Argument *à priori*, than by an Argument *posteriore*, from the Nativity than from Effects of it, for Forraign Climates and Sicknes alter the colour.

2. The Conditions may be altered from bad to good.

1. By *Nature*.

2. By the *God of Nature*.

By Nature when a Fortune is Lord of the Nativity.

By the God of Nature when Grace works above Nature.

3. *Dreams may be altered diverse waies.*

1. By inordinate studying after, or thinking of a thing, for then the Apprehension follows the same tract even in sleep.

F 2

2. By

2. By a corrupt Humor in the Stomach, for be the Complexion Chollerick, yet if a Melancholly Humor afflict the Stomach, the Dreams will rather be of Frighting than of Fighting.

3. False Dreams may happen by the Illusions of evil Spirits.

4. True Dreams may be caused by the Revelation of good Angels.

5. Variety of Food sometimes varieth the colour of the Excrements of the Belly.

These be the Cautions, and according to these Cautions, so understand these following Rules, which you shall find Martialed in this order ;

1. *Of the Complexions Simple.*

2. *Of the Complexions Commixed.*

In each, what Diet and Exercise is fittest for them.

Sanguine Complexion.

Description.

A Man or Woman in whose Body heat and moisture abounds, is said to be Sanguine of Complexion, such are usually of a middle Stature, strong composed Bodies, Flethy but not Fat, great Veins, smooth Skins, hot and moist in feeling, their Body is Hairy, if they be Men they have soon Beards, if they be Women it were ridiculous to expect it ; there is a redness intermingled with white in their Cheeks, their Hair is usually of a blackish brown, yet sometimes flaxen, their Appetite is good, their Digestion quick, their Urine yellowish and thick, the Excrements of their Bowels reddish and firm, their Pulse great and full, they dream usually of red things and merry conceits.

Condition.

Conditions.

As for their Conditions they are merry cheerful Creatures, bountiful, pitiful, merciful, courteous, bold, trusty, given much to the games of *Venus*, as though they had been an Apprentice seven yeers to the Trade, a little thing will make them weep, but so soon as 'tis over, no further grief sticks to their Hearts.

Diet and Exercise fitting.

They need not be very scrupulous in the quality of their Diet, provided they exceed not in quantity, because the Digestive Vertue is so strong.

Excess in small Beer engendreth clammy and sweet Flegm in such Complexions, which by stopping the pores of the Body, engenders Quotidian Agues, the Chollick and Stone, and pains in the Back.

Inordinate drinking of strong Beer, Ale, and Wine, breeds hot Rhewms Scabs and Itch, St. Anthonies fire, Quinsies, Pleuresies, Inflammations, Feavers, and red Pimples.

Violent Exercise is to be avoided because it inflames the Blood, and breeds one-day Feavers.

Chollerick Complexion.

Description.

V**V**E call that Man Chollerick in whose Body heat and driness abounds or is predominate, such persons are usually short of Stature, and not fat, it may be because the heat and driness of their Bodies consumes radical moisture, their Skin rough and hot in feeling, and their Bodies very hairy, the Hair of their Heads is yellowish, red or flaxen for the most part, and curls much, the colour of their face is tawny

or Sunburnt, they have some Beards, they have little hollow hazel Eyes, their Concoction is very strong in-
somuch that they are able to digest more than they ap-
petite, their Pulse is swift and strong, their Urine
yellow and thin, they are usually costive, they dream of
fighting, quarrelling, fire, and burning.

Conditions.

As for Conditions they are naturally quick witted,
bold, no way shame-fac'd, furious, hasty, quarrelsome,
fraudulent, eloquent, corragious, stout-hearted Creatures,
not given to sleep much, but much given to jesting,
mocking, and lying.

Diet and Exercise fit.

A Chollerick man is oftner hurt by much fasting
and much drinking than by much eating, for much fa-
sting weakens Nature in such people, and fills the Bo-
dy full of Chollerick Humors, and breedeth adust Hu-
mors, let such eat meats hard of Digestion, as Beef,
Pork, &c. and leave Dainties for weaker Stomachs.

Moderate drinking of small Beer doth him good, for
it cools the fiery heat of his Nature, moistneth the Bo-
dy which is dried by the heat of his Complexion, and
relieves radical moisture, but let a man of such a Com-
plexion fly from Wine and strong Beer as fast as he
would fly from a Dragon, for they inflame the Liver,
and breed burning and hectick Feavers, Choller and
hot Dropsies, and bring a man to his Grave in the
prime of his Age.

Much Exercise is likewise bad for Chollerick People
and breeds Inflammation and adustion of Blood, the yel-
low Jaundice, Consumptions, Feavers, Costiveness
and Agues.

Melan-

Melancholly Complexion.

Description.

A Melancholly person is one whose Body cold and driness is predominant, and not such a one as is sometimes as the vulgar dream, they are usually slender and not very tall, of swarthy dusky colour, rough Skin, cold and hard in feeling, they have very little Hair on their Bodies and are long with our Beards, and sometimes they are Beardless in age, the Hair of their Heads is dusky brown usually, and sometimes dusky flaxen their appetite is far better than their concoction usually, by reason appetite is caused of a slow vapor sent up by the Spleen which is the Seat of Melancholly, to the Stomach, their Urine is pale, their dung of a clayish colour and broken, their Pulse slow, they dream of frightful things, black, darkness, and terrible businesses.

Conditions.

They are naturally Covetous, Self-lovers, Cowards, afraid of their own Shadows, fearful, careful, solitary, lumpish, unsociable, delighting to be alone, stubborn, ambitious, Envious, of a deep cogitation, obstinate in Opinion, mistrustful, suspicious, spiteful, squemish, and yet slovenly, they retain Anger long, and aim at no small things.

Diet and Exercise fitting.

By all means let Melancholly Men avoid excess both in eating and drinking, let them avoid all meats hard of digestion, especially such as are Students or lead a Sedentary life; let them use meats that are light of digestion, and drink often at meat. Excess either in meat

or strong liquor, causeth crudities and rawness at the Stomach, Idle and strange imaginatious and fancies, a stinking Breath, Headach, Toothach, forgetfulness, shortness of breath, Consumptions, Phthisicks, third day Agues, the Chollick and Illiack passions, and Dropsies.

Much Exercise is very profitable for such, not only because it helpeth digestion, but also, because it distributeth the Vital Spirit throughout the Body, and consumeth those superfluous Vapors by insensible Transpiration, which causeth those idle fancies and imaginatious in men.

Flegmatick Complexion.

Description.

Such People in whom coldness with moisture abound are called Flegmatick, yet are usually not very tall, but very fat; some you shall find almost as thick as they are long, their Veins and Arteries are small, their Bodies without Hair, and they have but little Beards, their hair is usually flaxen or light brown, their face white and pale, their Skin smooth, cold and moist in touching; both Appetite and Digestion is very weak in them, their Pulse little and low, their Urine pale and thick, but the excrements of their bowels usually thin, they dream of great rains, water, and drowning.

Conditions.

As for Conditions, they are very dull, heavy and slothful, like the Scholler that was a great while a learning a Lesson, but when *Once* he had it—— he had quickly forgotten it: They are drowsie, sleepy, cowardly

wardly forgetful Creatures, as swift in motion as a Snail, they travail (and that's but seldom) as though they intended to go 15. miles in 14. daies, yet are they shamefac'd and sober.

Diet and Exercise fitting.

People of this Complexion of all other ought to use a very slender Diet, for fasting cleneth the Body of those gross and unconcocted Humors which Flegmatick People are usually as full of as an Egg is of Meat: What they do eat, let it be of light digestion, a Cup of strong Beer, and now and then a cup of Wine is no waies unwholsom for them of this Complexion that are minded to keep their Bodies in health.

Much Meat and Drink fills their Bodies full of Indigestion, Wind, and Stitches, Quotidian Agues and Dropsies, Falling-sickness and Gouts, Rhewms and Catharres.

Much Exercise is very healthful for them unless they love their laziness better than their health, for by that means gross Humors are made thin and expelled by sweat, the Memory is quickned and the Skin clarified.

Thus much for Complexions taken Simply by themselves without commixture one with another; as for Medicinal Remedies for their superabounding, I omitted it, considering it may be found by what hath gone before, unless by such dolts that forget one line as fast as they read another.

I come now to their Commixture, which as far as I can find within the compass of my *Pia Mater*, are these that follow.

I. *Cholle.*

1. Chollerick=Melancholly.
2. Melancholly=Chollerick.
3. Melancholly=Sanguine.
4. Sanguine=Melancholly.
5. Sanguine=Flegmatick.
6. Flegmatick=Sanguine.
7. Flegmatick=Chollerick.
8. Chollerick=Flegmatick.

Let none object to me, that there may be more commixtures than these, as *Chollerick-Sanguine Flegmatick-Melancholly* and the like, for I can scarce believe it, and if you do but heed how and in what order the Signs of the Zodiack arise, you may happily be of my Opinion, and therefore of these, and these only in order.

Of a Chollerick-Melancholly Complexion.

IT is a thing very difficult if not impossible to find a man in whom two Complexions are equally predominant, but one will more or less excel, therefore where Choller exceeds in chief, and next that Melancholly, that man I call *Chollerick-Melancholly*.

Description.



Description.

They are higher of Stature than such as are Simply Chollerick, by reason their radical moisture is more prevalent, yet have they little lean Bodies, rough and hard Skin, meanly hairy, and but meanly neither, pretty temperate in feeling in respect of Heat, swarthy colour, their Hair of their Head is of a Chestnut colour or light brown, their digestion is meanly strong, their Pulse meanly strong, yet something slow, their Urine of a pale yellow and thin, their Excrements yellow and hard, they dream of falling from high places, Robberies, Murders, Hurts proceeding from fire, fighting or anger.

Conditions.

Such people by natural inclination are very quick Witted, excellent Students, yet will they begin many businesses ere they finish one, they are bold, furious, quarrellsome, something fraudulent, prodigal and eloquent, they are not so unconstant and scornful as Chollerick men are, but more suspicious, and freeful, more solitary and studious after Curiosities, and retain their anger longer than Chollerick men do.

Diet and Exercise fitting.

Let them observe great moderation in Meat and Drink, for Meats hard of digestion engenders tough Flegm in such Bodies, and will bring their Bodies to an Asthma ere they are aware of it. Above all let such people avoid excess in drinking, for much small drink breeds Fligm in them, and much strong spoils the Brain, causeth Scabs and Itch and breaking out of heat about the Body.

Moderate Exercise is not only convenient but also very profitable for such persons.

Melan-

Melancholly-Chollerick Complexion.

Description.

Such are usually tall of stature, yet are their Bodies somewhat slender and dry, their Skin rough, hard, and cold in feeling, they have but very little Hair on their Bodies, and are long without Beards, they have also much superfluities at the Nose, the Face of a dark pale colour, their Hair usually of a blackish brown colour, their digestion weak and so nothing less than their Appetite, their Pulse slow, their Urine subcitrine and thin, their egestion fallow colour'd and something thin; dreamings are of falling down from high places, vain idle and fearful things.

Conditions.

As for Conditions they are very gentle and sober, willing to do good, admirable students, delighting to be alone, very shamefac'd and bashful, somewhat fretful, constant to their Friends, and true in all their actions.

Diet and Exercise fitting.

Excess of eating, drinking, and sleeping, are as great Enemies to the Nature of such a man as Rits-bane, for they fill the Bodie full of tough and congealed Humors, from whence proceed Morpew and other Infirmities of the Skin, and other Infirmities that are more than Skin deep, as stoppings of the Liver, corruptions of the Lungues, Asthma, Phrisick, Wind, Belly-ach, Chollick. If such will be ruled by me (if they will not I cannot help it) let them eat and drink moderately, let their care be to suffice Nature and not to stuff their
Guts

Guts with Meat, nor make a Hog-wash-tub of their Bellies with drink, I will not deny them, but advise them now and then to drink a cup of strong Beer or Wine, especially after meat, for excess of small Beer cools the Liver, hinders their digestion, and bids them beware of a Dropsie, it spoils both Apprehension and Memory, and fills the Head full of superfluites, but——

The immoderate use of strong Beer fills that Brain full of Fancies which should be imployed about better matters.

Moderate Exercise is very good for them, and helps much to distribute vital heat, which in this Complexion seems to be but weak; above all things let them have a care of catching wet at their feet.

Melancholly-Sanguine Complexion.

Description.

They are tall of stature, and have big, fleshy, strong bodies, the colour of their Face of a darkish red, their Skin neither hard nor rough, and as little cold, but temperate in respect of softness and warmth, their Bodies are not usually very hairy, yet have they soon Beards, their digestion is good and laudable, their Urine of a light Saffron colour, mean in substance, neither too thick nor too thin, the egestion or Excrements of the Belly reddish and soft, their dreams are pleasant, and many times happen truly to come to pass

Conditions.

Galen's Art of Physick.

Conditions.

They are more liberal, bolder, and merrier than Melancholly persons are, as also less cowardly, not so penfive nor solitary, neither are they troubled with such fearful conceits, but are gentle, sober, patient, trusty, affable, courteous, studious to do others good.

Diet and Exercise fitting.

For as much as digestion in these is good, they need not be so penurious in Diet as the former, much fasting fill their Bodie full of wind, and much strong Beer and Wine, inflames the Blood.

Moderate Exercise purifies their Blood, strengthens their Bodies, and makes their Skin cleer.

Sanguine-Melancholly Complexion.

Description.

They are mean of Stature, but strong well compact Bodies, fleshy but not fat, big Veins and Arteries, smooth warm Skin, something hairy but not so hairy as Sanguine people have: Their Hair is either black or a very black brown, their Cheeks red, something clouded with duskiness, their Pulses great and full, the Urine yellow and mean in respect of thickness and thinness, their digestion good, the Excrements of their Bellies reddish and something thin, they usually dream of deep Pits and Wells and sometimes of flying in the Air.

Conditions.

! Their Conditions are much like to the Conditions of a Sanguine Man, but that they are not altogether so merry

merry nor so liberal, a spice of a Melancholly temper being inherent in them.

As for Diet and Exercise, that which we described under Melancholly-Sanguine will suffice for these also, only take notice that strong Liquor and violent Exercise is more subject to inflame the Blood.

Sanguine-Flegmatick Complexion.

Description.

They are higher of Stature than Sanguine, with strong well set Bodies, not very fat, their Hair is flaxen or very light brown, their Face is of a paler red, than Sanguine peoples is, neither are their Bodies so hairy, their Pulse is Moderate, their Appetite good, their Digestion indifferent; their Urine subcitrine and mean in substance, their egestion white in some places and red in others, they dream of flying in the Air, Rain and Waters.

Conditions.

As for Conditions they are less liberal and not so much addicted to the Sports of *Venus* as Sanguine are, neither are their Spirits so bold, nor their Bodies so hairy.

Diet and Exercise fitting.

Seing the Digestion of such People is but meanly strong, let them not eat as much in one day as they can digest in two, let their Diet be such as is not too hard of digestion, for their Stomachs are nothing neer so hot as an Estriches; If they love their appetite better than their health, and will take in more food than

is

is fitting for them, let them expect the Chollick, smal Pox, Meazles, &c.

Let not their Drink be too smal, for that makes but thin and watry Blood in such Constitutions, it dulls their Brain, and causeth Dropsies and Gouts.

Moderate Exercise is very profitable to consume their Superfluities.

Flegmatick-Sanguine Complexion.

Description.

Flegmatick-Sanguine people are but mean of stature, somewhat gross and fat of Body, smooth soft Skin, and somewhat cold in touching, they have but few hairs upon their Bodies and are long without Beards, their hair is light yellow, light brown or flaxen, no waies curling, their colour whitely, with some very smal redness, if any; their digestion is somewhat weak and less than their Appetites, their Pulse smal and low, their Urine somewhat thick and palish, they sometimes dream of falling down from some high place into the water.

Conditions.

Their Conditions are so-so, between Flegmatick and Sanguine, neither very liberal nor very covetous, neither very idle nor much imployed, neither very merry nor very sad; rather fearful of the two than valiant.

Diet and Exercise fit.

Let them beware of overfilling themselves with meat, if they love their health but half so well as they love their ease so they will; much eating and drinking fills the Stomachs of such people full of raw humors, and
fow

Low Flegm, engenders the small Pox and Meazles, and dulls their wit, which naturally is none of the quickest.

Strong Beer and Wine taken in Mediocrity is not hurtful for them, and let them take this from me, and say I told them the truth, the more they accustom their Bodies to exercise, the better 'tis for them.

Flegmatick=Chollerick Complexion.

Description.

Such are tall of stature but not so big nor yet so fat as Flegmatick, their Bodies are something hairy and they pretty soon have Beards, they have usually Hair of a Chestnut colour, not curling, and soft, their Faces of a rauny red, full of Freckles, their Appetite and Digestion is indifferent, as being pretty well met; a moderate and pretty full Pulse, their Urine subcitrine and mean in respect of thickness, the Excrements of their Belly of a pale yellow and thick, they usually dream of swimming in the Water, Snow, and Rain.

Conditions.

They are not such drowsie, lazy, sleepy Creatures as Flegmatick folks are, but are nimbler, bolder, and kinder, merrier, and quicker witted.

Diet and Exercise convenient.

Although they may be a little bolder with their food than Flegmatick may, yet is digestion in them none of the strongest, and excess in meat fills their Bodies with Choller, and punisheth their Carcasses with Chollerick Diseases.

G

Excess

Excess of Drink spoils their Digestion, and weakens Nature, but moderate Exercise refresheth it.

Chollerick-Flegmatick Complexion.

Description.

Such are but mean of stature, but stout lusty strong Bodies, strong Bones, well set Creatures, neither fat nor lean, but in that respect they keep the Golden Mean, they have lusty great Bones, their Skin is hairy and moderate to feeling in respect of heat and moisture, their Hair is yellowish or sandy flaxen, and their Face of a tawnyish yellow colour, their Digestion is good, their Pulse swift, their Urine thin and of the colour of Saffron, their egestion yellow and hard, they dream of fighting, Lightning and Rain, hot Baths and hot Waters,

Conditions.

Their Conditions are not much different from those of Chollerick men, only the Vices of Choller is moderated by Flegm, therefore a Chollerick-Flegmatick man is nothing so vicious as one purely Chollerick; neither doth any Humor set a stop to the unbridled passions of Choller, so as Flegm doth, because 'tis so contrary to it, judg the like by the rest.

Diet and Exercise fitting.

A slender Diet works the same evil effects in quality though not in quantity that it doth in Chollerick.

Much excess in strong Drink inflames the Blood, and out of such Inflammation proceeds Putrefaction, which begets a Generation of rotten Feavers, Pestilences, small Pox &c. Pleuresies, and Apostumes.

Let their Exercise be neither violent nor excessive.

Thus I have done what I promised you, if any think some other mixtures may be, which here be not set down (by reason of a Planet of a contrary nature, being in the Ascendent at the Birth; as for example, If Mars should ascend in *Gemines*, you may say the Nature would be Chollerick-Sanguine) he may by these Rules find out the Description, Condition, and requisite Diet; If he think he cannot, let him read this over till he can, and now and then between whiles learn to scratch his Head with a pair of wiser Nails.

Lastly, Such as have any wit in their Heads, may hereby come to all the judgment of Urine that I as yet know of, or where it grows.

But after a long digression I return to my Author whom I left at.

Chap. 60.

Signs of a dry Stomach.

THE Indications of the Stomach when it is dryer than Naturally it ought to be, are, If the party be very thirsty, and is sufficed by a little Drink, but burdened if he drink much, he spits much, and he delights in dry Meats, Imagine meats roasted till they are burned, burned crusts of Bread and the like.

Culpeper.

Things Medicinal for a dry Stomach, are Syrup of Violets, Violet Leaves, and Strawberry Leaves, Barberries, Lettice, Purslane, Roses, Apples, Cherries, Strawberries, Water-Lillies, Orrenges, Lemmons, Cucumers, Prunes, Tamarinds, with many other things which you may find in my *English Physitian*.

Chap. 61.

Of a moist Stomach.

IF the Stomach be moister than it ought to be, the man is seldom a thirst, yet will the Stomach endure much moisture, and takes delight only in moist meats.

Culpeper.

Simples Medicinal are, Galanga, Cinnamon, Pomegranate Pills, Mastich, Wormwood, Mints, Mother of time, Sage, Rosemary Flowers, Cloves, Nutmegs, Annis seeds, Cardamoms, Pepper.

If the Stomach be too moist, be sure that party hath little Appetite to his Victuals; in such a case, take, Cinnamon, Galanga, Cloves, Pomegranate Pills, of each a like quantity; beat them to Pouder and let the sick take half a dram every morning in any convenient Liquor.

Chap. 62.

Signs of a hot Stomach.

IF the Stomach be hot, it digests faster than the Appetite calls for food, nay it usually makes a better shift with Meats hard of digestion than it doth with those that are easie, because it is subject to corrupt meats light of Digestion; it rejoyceth in hot Meats and Drinks, neither is it hurt by such as are cold if they be moderately taken.

Culpeper.

Culpeper.

It is to be supposed, that *Galen* speaks here of the Stomach Naturally hot, not distempered by heat, for then driness must of necessity be joyned with it, and indeed the Stomach is the Cook-room of the Body, and it cannot well have too great a fire in it, unless you fire the House or the Chimney, I mean cause an Inflammation in the Stomach or the Throat.

I shall only give this Caution, Let such accustom their Bodies to meats hard of digestion, as Beef, Pork, Cheese, Herrings, Salt-fish &c.

Chap. 63.

Signs of a cold Stomach.

THe Stomach that is cold by Nature hath a very quick Appetite, I suppose because that which causeth the Appetite comes from the Spleen, but alas-a-day when it hath satisfied Appetite, the digestive faculty is not at home, or else 'tis so feeble 'tis not able to do its Office, and yet their misery is such, they usually desire meats not easie to be digested, and therefore they are alwaies troubled with lowr belchings, they cannot endure cold things should outwardly be applied to their Stomachs; neither indeed can such as have hot Stomachs endure hot things should be applied to that Region; but those distempers which seize the Stomach by reason of some Disease, differ from those that are Natural, for the Stomach diseased desires its contrary inwardly, *viz.* if it be hot, it desires cold things, but when the heat is Natural it desires its like.

Culpeper.

A Stomach naturally cold (for I told you before that was *Galen's* meaning, and I assure you I translated him at first sight) I say if the Stomach be naturally cold, your best way is to warm it a little, you may do it, by taking a dram of *London Treacle* every morning, or a little *Mithridate*, or *Diagalanga*, *Aromaticum Cario- phylatum* &c. or by eating a little green Ginger.

As for Simples, you may take the Roots of Fennel, *Calamus Aromaticus*, Avens, Galanga, Ginger, the Leaves of Wormwood, Fennel, Mints, Sage, mother of time, Squinanth, Cloves, Nutmegs, Cinnamon, Annis Seeds, Cardamoms, Pepper, &c. the Leaves of Bawm, and Carduus.

Chap. 64.

Of ill Temperatures commixed in the Stomach.

IF you fear a Commixture of Distemperatures in your Stomach, compare them with the Simple tempers and you may easily find out what they be, neither would I have you mind the Stomach alone, but also other parts of the Body, for 'tis not the Stomach alone which makes men thirsty, but sometimes the Heart or Lungues, which by drawing in air that is too hot and retaining it long, cause heat in the Breast, and such desire drink no less than such whose Stomach is too hot, but you may distinguish it thus, If the Breast be too hot, the thirst is not alaid by drinking, and less quenched by drinking cold drink than by drinking hot; al-
so

so the Breathing in of cold air causeth such whose Breast is hot, but doth no good at all to such whose Stomach is hot, by these notes then you may distinguish them.

Chap. 65.

Signs of cold Lungs.

THis is the greatest Indication of the coldness of the Lungs, when you feel a manifest pain, offence and coldness at your Breast by drawing in cold air, also a warm air is friendly to them, and causeth them to cough up their Excrements with more ease.

Culpeper.

Things which heat the Lungs, are, Alicampane, Liquoris, Juyce of Liquoris, Lohoch of Fox Lungs, Betony, Hysop, Bawm, Scabious, maiden Hair, the Flowers and Conserves of these, together with Compositions made of them; also Juniper Berries, sweet Almonds, Hazel Nuts, Figs, Dates, Raisons of the Sun, Nettle Seeds &c.

Chap. 66.

Signs of dry Lungs.

When the Lungs are dry, they want Excrements, to wit Flegm, Spittle, and as moisture of the Lungs causeth an obscure Voice, so driness of the same causeth a cleer voice, and when they strain to speak vehemently or acutely, then Excrements come from the Nose or Mouth, from which soever they come, they come from the Lungs.

Culpeper.

If you find your Lungs be too dry, you may moisten them with Medicines, but be sure they be such Medicines as strengthen them also; be not too busie fiddle-faddling with your own Bodies, 'tis an easier matter for you to make your selves sick than well, yet I say if you manifestly find your Lungs too dry, and find your selves withal prejudiced in health by it, thus you may moisten them, viz. by taking *Loboch Saryum*, now and then with a Liquoris stick; as also Syrup of Violets, Poppies, and Coltsfoot.

Simples Medicinal are, the Seeds of white Poppies, Jujubes, Sebestens, Strawberry Leaves, Violet Leaves and Flowers, &c.

Chap. 67. Of the Voyce.

YET would I have you understand that greatness of the Voice comes not altogether from heat, neither doth smalness of it in like manner from cold, but greatness of the Voyce comes somtimes from the largeness of the Windpipe, and smalness of Voice from its straitness; therefore if you would judg by the voice, you ought withal to regard the natural temper.

Chap. 68. Of a cleer and rough Voyce.

A Cleer smooth voyce shews smoothness of the Windpipe, as roughness of the Voyce shews roughness

roughness of the same part; smoothness of the Windpipe shews a moderate temper, roughness shews driness, for roughness is caused through the inequality of a dry Bodie, for the driness of the Similarie parts whereof that Arterie is made (*viz.* the Windpipe) shews either a defect or unequall distribution of moisture to it.

Culpeper.

I would now willingly write a word or two to Musicians, whose faculty and worthy Science I exceedingly delight in, narrowness of the Windpipe is the cause of a shrill Voyce, and that's the reason Women and Boys whose Windpipe (I could have said *Trachea Arteria* had I been minded) is narrow, sing a Treble best, and because the Windpipe even in some of those is narrower than in others, some of them are able to sing higher than others, even above *E-la*.

On the contrary, such men in whom the Windpipe is very large, are able to sing a deep Base, even below *Gamma-ut*, to double *B-mi*, double *A-re*, and some few happily to double *Gamma-ut*.

Then consider that harshness of Voice proceeds from roughness of the Windpipe, as cleerness of Voyce from the smoothness thereof, something therefore to help a harth Voyce.

1. By way of Caution, Avoid all Salt and sour things, for they make the Windpipe rough.

2. By way of Advice, Sweet things must needs make it smooth, but use them moderately lest you clam up your Lungs.

Then

Then consider whether your Lungues be too hot or too cold, the foregoing Rules will certifie you, and as you find your Constitution by them, so use such sweet things as are either hot or cold, you have them both mentioned to you before.

Chap. 69. *Of an Acute Voyce.*

THe Voyce cannot be acute by Nature, without narrowness of the Windpipe, nor grave without Latitude of it; narrowness of the Windpipe ariseth from coldness of Nature, Latitude from heat.

And thus much for the Explanation of Temperaments.

Culpeper.

In the first part of this little Chapter, *Galen* hit the Nail at the head, when he saith that the Voice cannot be acute by Nature unless the Windpipe be narrow &c. this every Musitian will perceive if he do but heed that he contracts his Windpipe when he sings sharps, but dilates it when he sings flats.

But that narrowness of the Windpipe proceedeth from coldness of Nature, & *è contra*, is as true as *Don Quixotte* his Windmill was a Knight Errant; And I disprove it thus, All Chollerick men have usually shrill Voices, but Chollerick men are hot and dry. *Ergo*,

Chap.

Chap. 70.

*Indications of Natures Instru-
ments.*

VVHatsoever Errors are subject to the Sences, either about greatness, or Formation, or Number, or Scituation, are very easie to be known, but such parts as cannot be discerned by sence, the knowledge of some of them is attained with great difficulty, of others with great ease, therefore the bigness and form both of the Head and Brain is easie to be discerned, of which we have spoken before, as also such things as belong to the Breast, Shoulders, Arms, Elbows, Hands, Hips, Thighs, Legs and Feet, 'tis no hard matter to know them, either by their bigness and formation, whether they be in due order or not, and according to their number or parts of which their Composition consists, the detriment of every operation is seen as cleer as the Sun in a Summers day; but by your leaves, those things within the Body are not so easie discerned.

Chap. 71.

Of the Stomach.

THe Stomach of a certain man which I beheld was so small and round, and seated so neer the Bowels, that it manifestly appeared both to the sight and feeling.

Chap.

Chap. 72.
Of the Bladder.

ALso I hapned to behold the Bladder of a certain Man so small and exposed to publick view, that when it was full of water, it caused a swelling manifestly to be seen outwardly, yet could not I take any manifest Indications from any other external part.

We ought now to endeavor to try whether in these and such things as those, there be a vertue in Nature, or a vice when they are not subject to sence, and of this although we cannot comprehend a certain knowledg, yet may we artificially make a probable conjecture, As for example in the Liver.

Chap. 73.
Of the Liver.

I Have seen some, and indeed very many, whose Veins were very narrow and small, and their whol Body of a naughty colour, if they had taken in a pretty quantity of meat especially such as is windy, thick, and tenacious, some of them felt a kind of weight as it were on the right side of their Belly, others felt a stretching pain there in these, now it is probable that the Liver was smal, and the passages thereof very narrow.

Chap.

Chap. 74.
*Of a Flegmatick man vomiting
Choller.*

I Saw another, the whol habit of whose Body gave Indications of Flegm, and yet every day he vomited red Choller, I thought good to view the Excrements of his Belly, and I could see but little Choller appear in them, wherefore I conjectured that the passage which carried the Chollerick humor to the Bowels was either very strait or stopped, and we know this appears by the Skin in many, as in such as have the yellow Jaundice, and it is also found in the dissection of many Creatures, and therefore he that desires to be expert in the knowledg of such things, let him be much conversant at Dissections, so shall he gain much knowledg and reap much profit by it, we wrote of these severally before, we only make mention of some examples of it here, that so men might be the more inflamed with an earnest desire to learn. But enough of these things.

Chap. 75.
How Bodies may be known to be sick.

HE that would be accounted an expert Physitian, must be well acquainted with unhealthful Indications, that so he may know when a party is sick, and of these some are subject to sence by those things which are within

within them, by change of Nature, in magnitude, colour, form, or Figure, and Scituation, hardness and softness, cold and heat.

Others are not subject to sight nor sence, and they are to be known by the hindring or hurting of the operations, pains or unnatural swelling, by all these or some of these.

Chap. 76.

Signs of an afflicted Brain.

PArticularly the Signs of such as are ill in their Brain, or have that Noble part of the Body indisposed are subject to madness or folly, or their Sences or Imagination is hurt, and not able to perform its Office as it should do, and the Humor offending may be known sometimes by what humor comes out by the Mouth, Nostrils or Ears, or by pain in some particular part of the Head.

Chap. 77.

Signs of an afflicted Heart.

Afflictions of Heart are known by difficulty of Breath, and also by the trembling & usual motion of the Heart it self, by the motion of the Pulses, by the heat of the Body, either soon heating or soon cooling, by Feavers and Shiverings, by change of colour, fainting, and pain.

Chap.

Chap. 78.

Signs of an afflicted Liver.

INfirmities of the Liver are found out by either defect or superabundance of Humors, when the Humors are turned to places against Nature, as the Choller to the Blood in the yellow Jaundice &c. by ill colour, by unnatural digestion, by desiring to feed upon things that are not natural food, by superfluous Excrements, by heaviness, and pain, and swellings, not only at the Region of the Liver, but also in other parts of the Body, nay sometimes the Liver may be the cause both of difficulty of breathing and coughing.

Chap. 79.

Signs of an afflicted Stomach.

YOU may rest confident the Stomach is afflicted when people desire food that is either too moist or too dry, when it cannot cast up the excrements it ought to do, when it is molested by Hiccoughs, Belchings, strainings to Vomit, Vomitings, and what humor offends you may know by the colour of what is vomited up.

Cu'peper.

If you find your Stomach nauseous, your best way is to cleer it by a Vomit, provided it be not a Woman with child, nor subject to the fits of the Mother, and afterwards strengthen it as you have been taught before.

Chap.

Chap. 80.

Signs of an afflicted Breast and Lungs.

Culpeper.

IT is my Opinion at present, that the Breast is never afflicted but it afflicts the Lungs, therefore I put them both together, though my Author mentions only the Breast.

Galen.

The Infirmities of the Breast are known by difficulty of Breathing, by coughing and pains in the Breast, and the difference of what is spit out by coughing gives Indication, what it is that offends the Breast.

Also the illnesses of the *Asphera Arteria* or Windpipe, are known by difficulty of breathing, pains in that place, offence in the Voyce, or difficulty of speaking, and according to the same proportion it holds true throughout the Body, sure Indications are taken from swelling, pain, excrements, and hurt of the Operation of the ill or afflicted part.

The Indications of excesses not natural, are taken from their hardness, softness, colour, and Inflammations, as for example, in the small Pox, for pain what part of the Body soever it taketh possession of, it shews either solution of unity (as in Wounds &c.) or else sudden alteration.

A solution of Unity (as some Authors call it) or of continuity (as my Author here doth) is caused by cutting, eating Humors, fraction or breaking, and stretching.

The

The substance of the Body is altered by heat, cold, driness and moisture.

The operation of a part is hurt three waies.

1. *when it performs it painfully.*
2. *when it performs it faultily.*
3. *when it performs it not at all.*

Culpeper.

Although this be so plain, that my Authors meaning may as conspicuously be discerned as the nose in a mans Face, yet because some men have as little Brains as others some have Noses, I shall explain his last words.

1. A mans Arm performs its office painfully when he can scarce lift it up to his Head.
2. A mans Arm performs its office faultily when it hath the Palsey.
3. A mans Arm performs not its office at all when he hath lost the use of it. By instancing in this one particular member you may (unless your Brains be in *Utopia*) find out all the rest.

Chap. 81.

Of the difference of those things that are cast out.

OF such things as are expelled or cast out, some of them are like the parts of the Body that are afflicted, others are excrements, or at least like excrements, for by what is cast out from any part of the Body is Naturally Indications given of the constitution of that part: But of this we have spoken more fully in our Treatise of the Members of the Bodie which none be-

fore us ever brought into a regular form; and indeed though the Ancients made many beginnings, yet none drew Physick up into an intire Body before us, to that then we refer you.

Culpaper.

Galen wrote many great Volumns in Physick 'tis confessed, but lest I should either put you upon Impossibilities in this particular, for want either of Books or learning to use them when you have them, or else set you to pick out a grain of Gold from out of a Cart-load of dung, I shall explain his meaning in this place.

1. He tells you some of the things expelled are like the parts of the Body afflicted, as when such as are troubled with the Consumption of the Lungs, spit out such filth as resembles the flesh of their Lungues, or as it was in the last Epidemical Disease in *London*, when people with their excrements voided things like the skins of their Guts.

2. Others he saith are like Excrements, as when men from their Lungues spit laudable Flegm, or from their Bowels avoid laudable Excrements.

Chap. 82.

Signs of a Sicknesß to come.

INDICATIONS of a Sicknesß approaching steer their course in a middle path, between those which accompany sound and sick men, for in sound men all things are according to Nature, but quite and clean against Nature in such as are sick, between both these lie the Indications of Neutral Bodies which is our scope at this time.

Some

Some of the Indications of Neutral Bodies agree with these things according to Nature, but differ either in quantity, quality, or time; again other of them are contrary to Nature, but less than in such as are sick, therefore the dispositions of such people as are falling into a sickness are properly Neutral, these are different.

for,
1. Some of them shew health a coming.
2. Some shew sickness is neer, all shew Neutrality in the present condition, for when Indications of health appear to the sick, they may be called healthful Signs, when Signs of sickness appear to the healthful, they may be called unhealthful Signs, we thought good to comprehend them both under this word *Neutral*, neither need any Body spend much time in admiration, that we divide all Indications into these three Heads, Healthful Unhealthful and Neutral, if they do but consider, that such Signs as we call healthful, relate only to People at present in perfect health, such as we call Unhealthful, relate only to such as are sick without so much as casting an eye to health to come, both do it properly without calling help of much reason, but rather of sense; such as are Neutral Indications are much judged of by reason, knowledge and Judgment.

The difference of Neutral Indications is twofold.

1. Such as differ only in quantity, quality or time, but not at all in species from the things that Physicians call [according to Nature] as appetite to meat, either too much increased or diminished, or not taken at convenient times, or unusual meats, or superfluities of meats, which are either too few or too many, too dry or too hard, or either want of superabundance of moist excrements, or excrements that differ in colour, consistence or time of excreting from the Ancient Natural custom,

custom, more or less drink in respect of quantity, hot or cold drink in respect of quality, too frequent coming to, or too long absenting from the School of *Venus*, sweating, motion, or the like, retention and immoderate flowing of the Menstruis, or the Hemorrhoids, all these are Neutral Indications of a sickness to come, judg the like by an unaccustomed dulness of mind, an usual forgetfulness, troublesom sleeps, deafness of the Ears, dulness of the sight, the bulk it self of the Body either greater or lesser than usual, or whiter, redder, paler or blacker, oftner sneezing, belching, or breaking wind than usual, the excrements of the Brain, purged out by the Ears, Mouth, or Nose, altered either in Quantity, Quality, or Time; and to conclude, Whatsoever Natural thing else in the Body of man is altered in respect of Quantity, Quality, or Time.

2. The Second kind of Indications consist in such things as are not natural to the Body, and yet they are not so violent neither to cause a Disease, such are, Gnawings at the Stomach or Guts, pain, Vomiting, Headach, Heaviness of the Head, overmuch sleeping, or watching, these shew the disposition to be either sick or Neutral, judg the like when the Sences are burdened with any thing against Nature, so long as they are not immoderately burdened, neither hinder a man from his usual Employments, they are but Neutral signs of a Disease; for instance, when whatsoever is tasted, taste salt or bitter, though it be nothing less, when things smell stinking to the Nose, though in themselves they have no such smell in them, noise in their Ears, black, blew, or red things appearing before the Eyes when there is no such thing present, numbness or soreness in feeling, stretching, compression, gnawing or heaviness of Body, all these shew a Neutral disposition at present, and a Sickness to come

Chap.

Chap. 83.

Signs of a Sick Body.

VVE are now come to the Indications of a Sicknes present, whereof some prognosticate health, others death, the first of these may be called healthful, the other unhealthful in the Genus, dangerous in the Species; these are taken from the strength and weaknes of the operations in General, if you take them in a General way, from the operations of some speteal part if you take them in a special way.

These may partly be known by the Members of the Body afflicted, taken,

1. *Per se.*

2. *Per accidens.* As by excrements, because in them appears signs either of concoction or crudity, and therefore they must needs shew that Nature overcomes the offending matter, or the offending matter, Nature, or at least that they equally contend for Dignities. If Nature overcome the offending matter, the Indication is Healthful, the Game goes as it should do, but if the offending matter grow too strong for Nature, the sign is Unhealthful, but if they contend in strength, and you cannot tell which way the Scales will turn, that's a Neutral Sign.

Again, Such as shew manifest concoction are Healthful Signs, such as shew crudity are Unhealthful, such as shew neither, are Neutral.

There is besides these another kind of Neutral Signs, that is, when sometimes in the same party and same Disease, the Signs give Indication of one thing one while,

and a while after of its contrary, and these are called critical or decretory accidents, of which we have spoken in our Treatise of the crisis of Diseases.

Chap. 84.

Of Causes Healthful, Unhealthful, and Neutral.

Seing therefore that of Causes some are Healthful, some Unhealthful, and others Neutral, we shall speak first of all of Healthful Causes, and of these,

1. *Some are such as preserve Health.*
2. *Others such as restore Health being lost.*

Of these the dignity belongs to the former, they deserve to carry the Bell away, and therefore we shall begin with them, and in so doing we must begin with a Body of an excellent Constitution, and shew the means to maintain it in such a plight, for if God had determined man of an unalterable Body, this Constitution must needs so have continued still, and never needed any art to help Nature, but because the Body of man is alwaies subject to alteration, corruption and change, therefore it stands in continual need of help.

Chap.

Chap. 85.

*How many waies our Bodies may
be altered.*

AS many waies as our Bodies may be altered, so many remedies are required to help, and so many Conservatives to preserve; but because all correctives work by degrees, and all infirmities haſt on, Phyſitians uſually call thoſe Conservatives which by ſtrengthening Nature preſerve health in vigor.

Our bodies are altered by ſome things neceſſarily, by other ſome not neceſſarily; I ſay it is altered by ſome neceſſarily becauſe they cannot be avoided, as the Air, we muſt needs receive ſome of it in, by eating and drinking, by ſleeping and waking; but to run amongſt the wild Beaſts, or againſt the Swords is not of neceſſity, therefore about the firſt of theſe this Conservative art is requiſite not, about the ſecond; to ſuch things then as muſt of neceſſity alter the Body now turn we, and they are theſe,

1. *Air.*
2. *Motion and reſt, both of the whol Body, and of every part thereof.*
3. *Sleeping and watching.*
4. *Meat and Drink.*
5. *Excrements of the Body.*
6. *Affections of the Soul.*

1. The Air alters the Body, as it cools, heats, moiſtens or dries, or according as theſe qualities are joyned together, or the whol ſubſtance of the Air altered.

2. Motion and rest offend on both hands, when they exceed a measure also by drying, moistning, heating, or cooling, or by joyning any of these together.

3. Sleeping and watching }
6. Affections of the Soul } hurt by the same means.

But as for eating and drinking and expelling Eccrements, the immoderate use of them hurts both by themselves and by other means, or causes, but of all these we have written in another Treatise.

All these well used are preservers of health, but ill used are destroyers of it, for when the Body desires motion, exercise is healthful, but when it needs (you may take the word [*desires*] before under that notion [*needs*] if you please, for many men and women desire many times things which are not needful for them, and I had translated it so before had I thought of it) I say when the Body needs rest, idleness is better than Exercise, for that helps Nature when the other weakens it.

The like you may say of meat and drink and all the rest, being given in due measure and quality, when the Body needs them, they are healthful, but necessity, measure, and quality erring, they assault Nature to thrust her out of her House of Clay (or slime which you will.)

If you please you may ad Time as a Companion to all these, for none but a Blockhead will doubt, but if both quantity and quality of such things as Nature needs, be administred at an unfitting time, the occasion of time may be the occasion of illness to the Body, for seeing the Body of man is very subject to change, therefore sometimes it needs one, sometimes another help.

Therefore seeing in these very intentions, some causes are Healthful, we will make some repetition of what belongs to our purpose, when the Air is temperate to a
Body

Body of the best Constitution, a moderate quantity both of meat and drink, sleeping and watch, motion and rest, &c. is convenient, but when the Air is distemper'd, you must vary the rest accordingly, that so the Body may neither shake for cold, nor sweat for heat; as for motion, when your body begins to be weary, leave off exercise; the quantity of food is known by the perfectness of digestion, and the excrements avoided ought to be according to the quantity of the food taken in, for a good Nature appetites no more than it concocts, and the contrary shews a failing in Nature; also Nature when it is strong is able to set bounds to sleep, and when the Body needs no more, the man wakes, there is no failing in the Excrements, of Urine, Dung &c. and if you consider this but well, you may easily see such a man is not easily moved by affections of the mind, viz. Anger, sadness, fury, fear, envy &c. for these alter the Body from its natural state.

Culpeper.

Although what Galen here saith be plain, and as true as plain, yet for the Benefit of yong Students, I shall explain him a little, in his six things not Natural, for indeed the right course of preserving health, consists principally in the right use of these.

They are as we told you,

1. *Air.*
2. *Meat and Drink.*
3. *Sleeping and watching.*
4. *Excrements of the Body.*
5. *Exercise and Rest.*
6. *Affections of the Mind.*

Of all these in Order, and that so plain that a Child may understand it, that can but read his *Pater-noster*.

The

The first part consists in Air, in which consider,

- | | | |
|---------------------|-----|------------------------------|
| 1. Its Temperature. | } } | 4. Its Scituation. |
| 2. Its Difference. | | 5. How it alters our Bodies. |
| 3. Its Quality. | | 6. Its Utility or Profit. |

First, Air for its Temperature.

1. Considered in it self is cold and moist, but not so moist as cold, for it produceth the coldest effects to mortals, viz. Snow and Ice, and is indeed the coldest Element.

2. Considered by accident as it participates of the reflective Beams of the Sun, it is hot and moist, and at some times far hotter and far moister than at other some, and so we are here to consider it.

Secondly, The Differences of Air are two.

1. Good and Temperate.
2. Evil and Intemperate.

Thirdly, The Quality of the Air is altered two waies, and it must then you will confess alter the Body as many.

1. By the Region as it is well or evil tempered, and that's the reason Agues are so rise in Fenny Countries.

2. By the wind, and so,

1. The East Wind is hot and dry, attractive blasting.
2. West Wind cold and moist expulsive.
3. South Wind hot and moist, putrefactive.
4. The North Wind cold and dry, retentive.

Fourthly, Scituation of the place alters the Air. For,

1. Stony ground is cold and dry.
2. Sandy ground, hot and dry.
3. Fenny ground, cold and moist.
4. Woody and fat Land, hot and moist.

Fifthly, The Body of man may be altered by the Air three waies.

1. By

1. By the Quality of the Air which alters the Body in respect of Region, Wind, and Scituation of place.

2. By the substance of the Air, which,

1. Being gross, thick, or cloudy, makes fat Bodies and dull Wits.

2. Being pure and cleer, makes nimble Bodies and quick Wits.

3. By suddain change of Air, for when sickly people go out of a bad Air into a good, they find themselves the worse for the present, because Nature abhors all suddain changes.

Sixthly, The profit and operations of the Air upon the Body of man are these,

1. It helps to engender both Vital and Animal Spirit.

2. It cools the Heart by Inspiration.

3. It is the Author of Life, Diseases, and Death to mortal men and women.

Meat and Drink was noted to be the second part to be handled, in which consider,

1. *Their Quantity.* } } 4. *Order.*

2. *Their Quality.* } } 5. *Time.*

3. *Custom.* } } 6. *Age.*

First, The Quantity of Food must be considered,

1. According to the substance of the meat whether hard or easie of Digestion.

2. According to the Quality of the Food, whether hot, cold, dry, or moist in temper, and in each whether they be moderate or immoderate.

3. According to the Complexion of the Eater, of which we shewed you plentifully before.

Secondly, The Quality of the Food, is to be considered,

1. As it is good or evil.

2. As

2. As it is hot, cold, dry, or moist in Operation, and in all these, whether it be temperately, meanly, or extreamly so.
3. As they nourish much or little.
4. As they make Juyce, thick or thin, watry or gross, mean or temperate.

Thirdly, As for Custom in eating and drinking,

1. It must be well regarded.
2. It is like another Nature.
3. It makes bad meats to some better than good meats.
4. Such meats as please the Pallats of the Eaters best are usually soonest digested, but not alwaies.
5. If Custom be bad and must be best, do it, 1. By degrees, 2. In time of health if possible.

Fourthly, In treating of the order of eating and drinking, I shall take them apart, and so speak of them severally.

For Meat,

1. If the Body be bound, eat first such Meats as mollifie, if loose, such as are astringent.
2. Slippery meats eaten first, are subject to draw down others indigested.
3. Restrictive meats eaten first, are subject to hinder such from digestion as are eaten afterwards, and thereby cause them to putrefie in the Stomach.
4. If you consider the two former Aphorisms, you may easily find the reason of the first.

For Drink,

1. Accustom your Body to drink as little as may be between Meals.
2. Drink not at all at meals before you have eaten something.
3. Drink the smallest Beer first and the strongest afterwards, and this though it be contrary to the

the Opinion of all *Galenists*, yet it is synonymous to the truth it self, and therefore a Cup of Wine drunk after Meals is wholsom for Ancient People and such as are in a Consumption.

4. Drink often at Meals whether you be a thirst or not, for that, 1. helps digestion, 2. mingles the meat in the Stomach, 3. helps it to pass its Chyle.

Fifthly, Time of eating, regard,

1. The Time of the year, for Winter requires more Meat though less Drink, than Summer, because the Stomach is then hottest.
2. Time of the day, and as neer as you can keep the same time of eating.

Sixthly, As for Age,

1. Children should,

1. Eat meats moderately hot and moist, because their Natural temper is so, let our Physicians in their [*Rachites*] prate their pleasure.
2. Let them eat often.
3. Let them drink no Wine.

2. Yong Men,

1. May eat cool Herbs.
2. Must eat meats colder, moister, and of grosser substance.
3. Drink but little Wine.
4. Use all things in respect of Diet according to Complexion, Exercise and Custom.

3. Old Men must use,

1. Such meats as are hot, moist, and easie to digest.
2. Such drinks as make the Humors thin, and purge the blood by Urine.

My third Principle consists in Excrements of the Body.

These consist in Fulness and Emptiness, which I shall divide, and speak of both apart, and therefore,

1. Of

Galen's Art of Physick.

1. Of Fulness, in which consider,
- | | | |
|---------------------|---|-------------------|
| 1. Its Substance. | } | 5. Its Cause. |
| 2. Its Kinds. | | 6. Its Signs. |
| 3. Its Differences. | | 7. Its Cure. |
| 4. Its Place. | | 8. Its Accidents. |

First, Fulness in Substance is,

1. Of Nourishment either profitable or unprofitable.
2. Of Spirits either gross or thick, or subtil and thin.
3. Of Humors either good or bad.
4. Of Excrements which are diverse.

Secondly, The kinds of Fulness are either in Quantity or Quality.

1. In Quantity in respect of Nourishment or Humors.
In respect of Humors.

1 When all the Humors abound, which the Greeks call *Plethora*, the Latins *Plenitudo*, and we properly may call [*Fulness*] and this happens either in the Veins or Arteries.

2 When only one Humor abounds, *Putra*, Chol-
ler, Flegm, Melancholly.

2. In respect of Quality, when the Humors are hotter, colder, thicker, thinner, saltier, sower, &c. than is fit, and this is called *Carochymial*.

Thirdly, Its Differences are,

1. Universal, possessing the whol Body.
2. Particular, possessing only some part thereof.

Fourthly, The place is different according to the matter offending, be it Nourishment, Spirits, Humors, or Excrements.

Fifthly, The Cause is either General or Particular.

1. General is,

- 1 Meats corrupted in digestion for want of heat,
when

when the Stomach is not hot enough to digest the meat.

1. Humors being either Plenitude, or Cacochoymia, which what they are you had before.
2. The Particular Cause is either of Spirits or Excrements.

Sixthly, The Signs are different, answering to the diversity of the Causes.

Seventhly, Cure must be.

1. According to the matter offending, and place offended.
2. The Evacuation of *Plenitude* is by Bleeding, of *Cacochoymia* by Purgings.

Eighthly, The Accidents are diverse, according to the cause offending, and place offended.

Having now spoken of Fulness, what remains but that in sober sadness, we speak a word or two of Emptiness, in which consider,

1. *Its Definition.*
2. *Its Kinds.*
3. *Its Differences.*
4. *Its Causes.*
5. *Its Signs.*
6. *Its Cure.*

First. The Definition of Emptiness, consists,

1. In want of Nourishment, Spirit, or Radical moisture.
2. In the deminishing of these either in the General or Particular.

Secondly, Its Kinds are,

1. General, when the whol Body grows thin, weak, slender, or empty.
2. Particular, when any part of the Body was served the same Sawce.

Thirdly,

Thirdly, Its Differences are,

1. Universal in the whol Body.
2. Particularly in some part.

Fourthly, Its Causes are,

1. By Art, as Purging, Bleeding, Sweating, &c.
2. By Accident ; as,
 1. By Obstruction of the Passages either of Vital heat, or the Nutritive Faculty, or avoiding of Excrements.
 2. By a Flux, which either washeth away the Natural substance, or hinders either Nourishment or Spirits from a particular place in the Body,

Fifthly, The Signs of this is an *Atrophia*, which is nothing else but a wasting or consuming of the whol Body, or some particular part.

Sixthly, The Cure is done ;

1. By removing the Cause.
2. By restoring the lost substance.

My Fourth Principle consists in sleeping and watching, which because they are inconsistent together, we will treat of them apart, in some particulars, yet because Nature hath joyned them together, so will I do also in others.

In sleep consider,

1. What it is.
2. Its Cause.
3. Its Time.
4. Its Quantity.

First, Sleep is Rest and Quietness of the Body, of the Mind, and of the Spirits.

Secondly, The Cause of sleep is,

1. A sweet Vapor sent unto the Brain.
2. The coldness of the Brain turns these Vapors into Humors.

1. Stop-

1. Stopping the Conduits of the Nerves, thereby prohibiting motion.
2. Stopping the *Sensoria* or waies of the Sences, thereby prohibiting understanding.
3. Prohibiting the Spirits, and thereby withstanding instigation to action.

Thirdly, As for the time of sleeping; the day-time is disliked, and the night accounted only fitting.

Fourthly, The Quantity of sleep, is six, seven, or eight Hours, according to the Complexion of the party, of which you have plentiful information before.

The Difference of sleeping and watching are only Moderate, and Immoderate: I shall joyn them together in the first, and see if I have writ enough to separate them in the second.

Both sleeping and watching moderately used (for if you use the one immoderately you must needs do both so.)

1. *Comforts Nature much.*
2. *Refresheth the Memory.*
3. *Cheers the Spirits.*
4. *Quickens the Sences.*
5. *Revives the Animal Vertue.*
6. *Strengthens the Body.*
7. *Helps Digestion.*
8. *Expels Excrements.*

The Vices of them both, are far different; and although I can close with those that have written Ethicks in this, That all Vertues are a Medium between two Vices, yet in other of their Tenets I cannot, because some of them lead men to Atheism.

The Immoderate use then of sleeping and watching, I shall speak of apart.

Immoderate watching.

I

1. Makes

Galen's Art of Physick.

1. Makes giddy Brains.
2. Fills the Body full of Rheum.
3. Dries the Brain.
4. Breeds Aposthumes.
5. Troubles the Spirits.
6. Causeth Crudities.
7. Makes Fools.

Immoderate sleep.

1. Dulls the Sences.
2. Causeth superfluous Excrements.
3. Makes dull wits, especially in old folks and Children.
4. Retains the Excrements.
5. Overmoistens the Brain.
6. Fills the Brain full of Crudities.

I am now come to my Fifth part, which consists in Exercise and Rest, and this I shall wholly take apart.

In Exercise consider,

1. What it is.
2. Its Difference.
3. Its Effects.

First, Exercise is, either, Of the Body, as cleaving of Logs, &c.

Or of the Mind, as Study, &c.

Or of both, as the Art of Defence &c.

Secondly, The Differences of Exercise are,

1. Moderate, which is neither too much nor too little.
2. Immoderate, which is either Vehement or Excessive.

Thirdly, The Effects of Exercise, I shall take apart; and I do not know but I may lawfully do so, seeing neither God nor Nature have joyned them together.

Moderate

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001

Moderate Exercise,

1. *Stirs up Natural Heat.*
2. *Equally distributes the Spirits.*
3. *Opens the Pores.*
4. *Wasts the Excrements of the third digestion.*
5. *Strengthens the Body, Sences, and Spirits.*
6. *Comforts all the Members.*
7. *Profits Nature much.*

Immoderate Exercise,

1. *Hurts the Body and all the Parts of it.*
2. *Wasts, dries, consumes, and wearies the Body and Spirits.*
3. *Overthrows Natures Actions.*

Thus having done with Exercise, 'tis best to write a word of Idleness, or Rest.

Rest is either Moderate or Immoderate ;

Moderate Rest,

1. *Comforteth and refresbeth Nature.*
2. *Maintains Health in a good Decorum.*
3. *Recruits a tyred Brain.*
4. *Strengthens the Body in General ; the Sences and Members in Particular.*

Excess in Rest, or extreame Idleness (which you please)

1. *Dulls the Mind, the Sences, and Principal Instruments of the Body.*
2. *It causeth Crudities, evil Humors, evil Excrements, cold Sickneses, infinite Infirmities.*
3. *Hastens old Age.*
4. *Causeth Deformity.*

I am now come to my last point, Affections of the Mind, and they are but two, *Content*, and *Discontent*.

I :

In

Galen's Art of Physick.

In Content, consider,

1. *What it is.*
2. *Its Effects.*
3. *Its Differences.*

First, By Content, I mean such affections as are pleasing to the Nature of Man, as Hope, Joy, Love, Mirth, &c.

Secondly, By their Effects ;

1. They dilate the Heart and Arteries.
2. They distribute both Vital and Natural Spirit throughout the Body.
3. They comfort and strengthen not only the parts of the Body, but also the Mind, and that in all their actions.

Thirdly, Their Differences are two and no more.

1. Moderation, which comforts both Body and Mind.
2. Immoderation, which hurts both Body and Mind.

First, By Discontent, I mean such affections as disturb the Body, as Anger, Hatred, Fear for things to come, Care for things past, Sorrow, Grief of Mind &c.

Secondly, The Effects of it are,

1. They divert the Vital heat from the Circumference to the Center, thereby consuming the Vital Spirits, drying the Body and causing Leannels.
2. They are forerunners of Evil.
3. They are Destroyers, Overthrowers and Murderers both of Body and Mind.
4. They hasten old Age and death by consuming Radical Moisture.

Thus much for my Comment upon this Chapter, which

which if it light into the Hands of a wise man, I have written enough; if of a Fool, too much.

Chap. 86.
Of Venereals.

THE Opinion of *Epicurus* was, that it was Un-
healthful for man to come to the School of *Venus*; but indeed and in truth, the Exercise is beneficial, if a due interval of time be observed: And this you may know, if the man find himself the better and not the worse after the Act. As for the time to such business, Let not the Body be too full nor too empty, too hot nor too cold, too dry nor too moist; and if you must err in one of these, err as little as you can: And because usually errors are in such case, let the Body be rather hot than cold, full than empty, moist than dry: Before you come to the School of *Venus*, go to the School of *Mars*, namely, Exercise your Body before you take counsel of the under sheet, and so exercise it that you do not tire it: If your Constitution be good, you need not fear the Exercise of your Constitution can be otherwaies: If there be deficiency in your Body, it is no wonder if you read it in your Child. We have given you notice how you may know the deficiencies of your own Body; and we have spoken of them severally in other Works of ours: If the Temperature of the Body differ from Health, the effects of the same Temperature must differ as much from the desired end; and in that take a few Rules to help your selves.

Hot Bodies desire hot Nourishments, cold Bodies cold Nourishments, dry Bodies dry Nourishments, and moist

moist Bodies moist Nourishments, and the reason is because every like is maintained by his like: Therefore Whereas Motion, want of Nourishment, Watching, a Loosness, and Discontent, dry the Body and procure Diseases thence coming, the contrary to these moisten the Body, for likes rejoyce in their likes, and keep the Bodies in their Temperature; and this we speak concerning Bodies Healthful. The inequality of these is the breach of Health in the Body of man, the way to correct which we have spoken of before, only something we shall now ad, If the Body be offended by much Idleness, we ought to correct it by Exercise, but this is to be done by degrees, for Nature abhors all sudden change; Understand the like by a Body weakned by too much Exercise, as also by other things not natural, which we spake of in the last Chapter.

Also it may so come to pass, that the Stomach may be colder than it ought to be, and yet the Brain at the same time, hotter than its due temper; in such a case, you must remedy them both with Medicines proper for them: Do the like, by other parts of the Bodie when they are hotter, colder, drier, or moister than they ought to be.

Culpeper.

By what means to do this, you have before in my Comment.

Chap.

Chap. 87.

Of Healthful Causes of the Instrumental Parts.

AS concerning Healthful Causes of the Instrumental parts of the Body, some consist in want of error in Formation, others in want of error in Magnitude, Number, and Scituation.

In Formation many errors happen, both in the fashion of the part, and if there be any Cavity in it, when it differs from the Golden Mean in the Passage, Mouth, Roughness or Smoothness; these if they differ but little from what naturally they ought to be, may deserve the appellation of [Healthful] but if much they may safely be called Unhealthful, but if the difference be so great that the part cannot perform its operation, it may truly be said to be sick.

Also difference must be made in the Quantity of the Defect, as also in the Number, whether one or more, or how many of the parts be deficient; as also what the Scituation of the deficient part is.

The Differences then of these are four;

1. Such whose Instrumental parts are in a due Decorum.
2. Such as differ but little from it, and therefore may also be called Healthful.
3. Such as differ more, and therefore are Unhealthful.
4. Such as differ most, and therefore are sick.

As for such Members as offend in Figure or fashion,

viz. such as are crooked or the like, while the Child is yet yong and tender, they may be reduced to their Natural habit, by binding or such like means, but when once the Child is grown up and the parts hardened, 'tis impossible to reduce them, and indeed all errors in the Body are easier to be amended whilst the Body grows than afterwards, for then (according to the Opinion of most Physitians) there is no place left for Remedy.

As for such Members as exceed their due proportion in bigness may be reduced by resting, and convenient binding of them; also Members may be encreased by motion, and moderate rubbing, for that calls the Blood to the place.

All defective parts which have their Original through Blood, are not impossible to be corrected or restored; but such parts of the Body as are Spermatical, or have their Original by Seed, are either altogether impossible to be restored or very neer the point, although a callous matter grow in their places, which performs the same office they did.

In all these Nature is the Work-woman, and the Physitian but her Servant.

Also somtimes two or three Vices may accompany one and the same Part, as in him that we told you before, that had a smal and round Stomach, and neer the *Diaphragma*, for in him both Magnitude, Formation, and Scituation were depraved, and the greatest Artificialness in the world could never bring this to a natural habit, for if his Stomach were never so little full, difficulty of breathing followed, therefore his only Remedy was to take little meat and drink at a time, and to take it often. And he which we told you of, that had an Obstruction in his Liver by reason of the narrowness of the Vessels, an extenuating diet was found out for his Remedy.

Chap.

Chap. 88.
Of Solution of Continuity.

IT remains now that we speak a word or two of that kind of Disease which is incident both to Similar and Instrumental parts, viz. Solution of Continuity or Unity which you please, which although it happen many times to men in perfect health, yet because it causeth passion it may be numbred amongst Diseases, for if a sensible hurt of Operation make not a difference between health and sickness I know not what doth.

Yet amongst these also is some difference, for some of these give Healthful Signs, some Unhealthful, and some Neutral; as for the Cure that must be according to the Nature of the Part hurt, and the Essence of the Disease hurting.

Culpeper.

Me thinks Galen is very misty and hard to be understood in this, I shall give you his meaning as well as I can, and rest confident if I do vary from the meaning of Galen, as it may be I may not, yet I will not vary at all from the truth.

Then consider,

1. Solution of Unity is made by Wounds or Ulcers.
2. A Wound is a Solution of Unity, new, bloody, and without putrefaction, and it is either,
 1. Simple, without accidents.
 2. Compound, with accidents, as loss of substance, Bruise, Swelling, Inflammation, Pain, Convulsion, &c.
 3. Disse-

3. Difference according to place or part of the Body 'tis in, whether Principal or not Principal, Spermatical or not Spermatical.
4. Difference in respect of end, as great, little, hard or easie to cure, dangerous, mortal.
3. An Ulcer is a Solution of unity, with matter differing in substance from the flesh about it.
 1. Its kinds are either plain, hollow, fistulous, sanious, virulent, cancerous, corrosive, putrefactive.
 2. Its accidents are pain, swelling, Inflammation, hardness, callus, evil flesh, hard lips, distemper, Worms, Bones corrupted.

If any will contend that Fractures, and Dislocations are Solutions of Unity they may, I shall pass them here, they being not things for every Child in Physick to meddle withal, this is a Horn book to Physick, and you shall seldom find Latin or Greek written in such a Book.

Chap. 89.

Of the Common Intention of Cure.

THE Art of Curing hath one common Intention, which is taking away that which is contrary to the Cure, and all such Causes as bring Health do no more; Also the disposition of every part to be cured is to be considered, hot distempers are to be cured by cold causes, cold by hot causes; for if whatsoever be immoderate thwart Nature, and whatsoever is moderate

rate

rate help Nature, then of necessity, whatsoever is immoderate one way, must be brought to Mediocrity by its contrary immoderate, and this may be done two waies, either according to power or according to imagination; according to power when a thing is really so, according to imagination, when we conceit a thing to be so as it is not: Of these things we have spoken in our Vertues of Simple Medicines.

As for the Cure of such Diseases as are already inherent to the Body, we must regard the cause of the Disease; put case for example, a Fever ariseth of putrified Humors, The Indication of Cure is, *Evacuation* and *Alteration*, Alteration is cooling the heat of the Humor by cool Medicines, this taketh away the Effects, but the Cause is taken away by Evacuation. as Bleeding, Sweating, or Clysters, or drawing the Humor to another place, as by Blisters or the like; In this you must regard the matter offending, both in respect of Quantity and Quality, and the manner of use of your Medicines, this we have largely shewed in our Therapeuticks, only this let us stick to in all Cures, to take away the matter which causeth the Disease by the Roots: If the Disease be Compound, use a Composition of Simples fitting for it, if the Disease be great, let the Medicine be the stronger, in all let the Medicine be proper for the Disease; for example, If the Disease exceed Nature in ten parts of heat, and seven parts of driness, let the Medicine be ten parts colder and seven parts moister.

Also the part of the Body is to be considered, that so the coldness of the Medicine may make the afflicted part no colder than it ought to be; if the Disease lie in a remote part of the Body, the Medicine ought so to be formed that it lose not its Vertue before it come to that part,

part, let it then have not so much heat only as the Disease requires, but somewhat more, even so much as is necessary to penetrate to the afflicted part.

Also the matter or substance of the offending Humor must be heeded, for if it be thick it cannot penetrate to the extreame parts of the Body, and in such cases you must use Medicines that are of a cutting quality.

Culpeper.

¶ It seems *Galen* here minded only an Antipathetical Cure, in which his Rules are good; there is another way of Cure which we call Sympathetical, which is done by strengthening Nature in General, and the part of the Body afflicted in particular, of this and the reasons for it, every one that is fit to give Physick may see in my *English Physician*.

Chap. 90.

The Cure of Solution of continuity in a Fleshy Part.

• **S**olution of Unity is cured again by Unity, and this in Instrumental parts is impossible.

Culpeper.

• I think my Author means 'tis impossible to set a mans Arm on again when 'tis cut off, if he do, I am cleerly of his Opinion, but when a man hath cut his Finger, there is a Solution of Unity in an Instrumental part, and yet that is easily cured.

Galen.

The Cure of Solution of Unity in Similary parts is not alwaies possible, but in fleshy parts it is, unless the
loss

less of substance be so great that the sides of the Wound cannot be joyned together, without marring the form of the Body.

Our present task then is,

1. To joyn the parts of the Body together which are separated by the Wound or Ulcer.
2. To keep them together being so joyned.
3. To cleanse the Ulcer of what hinders the Cure.
4. To preserve the part sound being cured.

The First and Second are performed by convenient binding and stitching together;

To the Third we must have a care,

- 1 That neither dust, filth, nor hairs fall into it.
- 2 That no Corruption breed in it that may hinder the Cure.
- 3 If there be much defluxion of Humors to it, either purge them out, or draw them back to another place.

To the Fourth, Strengthen the part when you have cured it with convenient drying Medicines.

Thus much of Solution of continuicy in a fleshy part.

Culpeper.

Galen hath done very well in this; I shall only add an Exhortation to Artists, which if they observe they may do well.

I desire them,

- 1 To work safely, without hurt.
- 2 Speedily without detracting time.
- 3 Do as they would be done by in like case.
- 4 Not aim at Gain.
- 5 Promise no more than they can perform.
- 6 Perform faithfully what they promise.

Chap.

Chap. 91.

Of Solution of Continuity in a Bone.

THe breaking of a Bone is a Solution of continuity in it; A Bone broken in two cannot be made one again, but is only united by a Callous, a Callous is made of the very same Nourishment that Nourisheth the Bone, and some hold that the Bones of a Child whilst they are yong and tender will unite without a Callous.

Usually when a Bone is broken, the Muscles which lie neer it suffer also, therefore the intention of Cure is double, one which regards the Bone its self, the other which regards the parts of the Body neer the Bone which is broken, the latter you find the way of Cure in the foregoing Chapter.

Because as we told you all Bones are united by Callus, you ought to supply Nature with a convenient superfluity to make this, and withal to observe a convenient Decorum both in respect of the Quantity and Quality of it, and according as you find the fracture to abound with moisture or driness, so to prescribe a diet either drier or moister as you see fit.

Culpeper.

I as yet know, or can at least at present remember no better Remedy in such a case, than a strong Decoction of Comfry Roots or Leaves if the time of the year afford them, you may make the Decoction in Wine or Water, or a mixture of them, according as you find the Age

Age and Complexion of the Patient to be, and the season of the year agree; and as Comfrey is so good for a broken Bone, so Knot-grass is as good used in the same manner for a disjuncture.

Chap. 92.

Of pricking of a Nerve or Tendon.

SEing Nerves and Tendons are of such exquisite sense, the pricking of either of them is very subject to produce Convulsions, and the reason is, because no expiration can come outwardly from those parts; to prevent it, then you have no other Remedy than to open the Wound and dry it up with Medicines of such thin substance as can penetrate even to the very bottom of the Nerve.

Culpeper.

The usual practice of the Chyrurgians of our time in such cases is to cut the Nerve, and so suffer the Patient to lose the use of that Member; but I suppose if you heedfully read my *English Physician*, you may find a safer way to the Wood.

Chap. 93.

Of Diseases according to Formation.

WE come now to Formation, the Diseases of which although they are divided into many differ-

Differences, we will begin with that which is most evident, which is change of Figure or Fashion, this we told you might be amended so long as the party is growing, and the sooner the better, for when once they are grown up 'tis past cure.

The Intention of this Cure is the turning the Member the contrary way ; If it come by reason the Member was formerly broken, and not rightly set, if it be new done, your way is to break it again and set it better, but if long time be elapsed 'tis past cure.

Chap. 94. *Of Obstructions.*

Obstructions are caused of Humors either thick or thin, the healthful causes of the first are cutting and censing Medicines : That which is caused by hard dung in the Guts, remedy the hardness of it by moist and fat Clysters, and then carry it quite away by such as are sharp.

The Stone in the Bladder requires cutting and bringing it away.

Immoderate fulness also causeth Obstructions, and they are to be cured by immoderate emptying, as bleeding and the like.

Superfluity of meat is corrected by purging and Vomiting.

Stoppage of the Lungs by Coughing.

In the passages of Urine by such things as provoke Urine, and Urine is provoked by such things as vehemently extenuate or make thin.

The Stomach is censed by Vomiting, the Bowels by Purging.

To

To conclude, whatsoever is contrary to Nature in any part, is to be taken away, and if that cannot well be done draw it to another part where it may.

Culpeper.

I do not well fancy *Galen's* Remedy of cutting such as have the Stone, I think, nay am confident Remedies not dangerous may be found for the Stone in some of my Works, I think in my Translation of the *London Dispensatory*, look *Lapis Nephriticus* there.

Chap. 95. Of Roughness and Smoothness.

VWhat parts of the Body soever have lost their natural habit by roughness, natural smoothness is to be restored to them, and this (be it to the Bones, Arteries or Tongue) is to be done by mild and moistning Remedies, which have no biting quality at all in them.

Again, Other parts of the Body have or may have smoothness in them which is not Natural, roughness is to be recovered to such, by Medicines which cleanse and something bind, but if there be Obstructions and narrowness of the passages withal, use first such Medicines as cut tough Humors.

If there be a mixture of any of these Diseases, let there be the like in the Medicines, it is sufficient to give one Example, for that's the Rule we follow in all our Works: Suppose a multitude of Blood flow to some particular Member, that not only the greater but also the lesser Veins of that Member are extended, and by reason of the cleanness of the Skin are clearly seen; 'tis

to be supposed, that other Vessels that cannot be seen are stretched also; now the danger is lest that which is sweat out through the Vessels be spilled in the void places in the midst of the Body: Now the Cure of this must be done by Evacuation, or to write plainer English by Emptying, because the Disease proceeds of the immoderate filling of the part, but yet this Humor thus passed into the Cavities of the Body will never be brought out that way while the world stands, therefore all Evacuation cannot be made at the part of the Body offended if the whol Body be overfilled, for if we use Scarrifications or Incisions, we shall draw the more thither by reason of the pain; if we should attempt to scatter it by heat, the heat would draw more to it than it scatters away; If we go about to drive it back, the Body being full admits no such motion; in such a case then you must first evacuate the whol Body, then meddle with the particular part afflicted afterwards, first repelling the Humor and then dispersing of it.

And this know, The less the Humor is, the sooner 'tis evocuated, cooling and binding Remedies repell

If you conjecture any offending Humor yet retained in the part, first search whether it be thick or thin, that so you may expel it either with or without cutting Medicines.

Alwaies have a care of hot Medicines if the patient part be towards the upper part of the Body, because they send Vapors upwards; therefore in such cases let the heat of the Medicine be but mean, and if it be a little moist withal, it can cause no pain, but if you would disperse any humor from the lower parts of the Body let the Medicine be strong lest it lose its strength before it come at the afflicted part, neither need you fear the superior

superior parts will be afflicted by such Medicines, seeing the cause of the affliction lies not in them, neither are the Medicines to be appropriated to them.

Then consider, That the parts afflicted by such de- fluxions, some are rare, loose and soft by Nature, others thick and hard by Nature, the former are easily emptied, you must use sharper Remedies to the latter.

The Indications then must be taken, both from the substance of the afflicted part, and also, from the Formation and Scituation of it : for example, if it happen so, that the Liver be afflicted by Humors in the small Vessels thereof, which Humors are thin viscuous, thick or superabundant ; Is it not the readiest way, first to separate these by extenuating meats and drinks, and change them into another substance ? Then in the second place, to empty those by passages which are large, and not by those that are narrow, whereas you cannot bring them thither without extenuating, for there are large passages [*Meatus*] in the Liver as well as narrow, which pass to the *Vena Cava*, as the narrow doth to the *Vena Porta* : It is no such difficult matter then when Humors are thick and tough in the Liver to evacuate them, by drawing them to the *Vena Cava* by such Medicines as have a drawing quality, that so they may be cast out by Urine.

But besides these, here is another Indication to be taken from the Liver it self ; Suppose it be so weakned by moistning Medicines, or Cataplasms, that it is unabled not only to perform its own Office, but weakens the Veins also ; in such a case you must mix some binding things with your Medicines, but seeing the Liver lies so low, 'tis some Question whether the binding Medicines be not weakned before they come at it, unless they be mixed with some things else of more subtil parts, as

Spices are, If you make up your Medicines of such Spices as bind, Nature when she hath gotten two Qualities to serve her turn in one Medicine, will operate the stouter.

Culpeper.

I know at present none better for such a purpose than Cinnamon, and *Cassia Lignea*, and if you mix a little Spodium amongst them it will not do amiss.

Galen.

Also take another Animadversion. Have a care the Natural temper of the part afflicted be not disordered by the Humor flowing to it, if it be Flegm that flow to it, it may be it is too cold, if Choller, too hot, you must cure this disemper before ever you can restore the Member to its pristine health and strength, and this is to be cured by its contraries, namely, cold by heat, and heat by cold, and herein also you must be well versed; namely, how hot and cold every Member by Nature ought to be, for how can you tell else when it exceeds its due proportion in cold or heat, or when you have cooled or heated it enough?

Chap. 96.

Of Diseases according to Number.

HAVING spoken enough of these things, we come now to such whose Number is not according to Nature, and seeing their difference is twofold, one in which some part is deficient; the Cure of which is by subministring to Nature, the other which is superabundant, which ought to be cut off either by Iron or Fire, or Medicines which have a burning quality, all these

these may be cured 'tis true, but new ones cannot be gotten in their rooms that are wanting, some there are that though they cannot be generated again, yet something may be made in lieu of them. As Bone being taken away, you may put in some substance different from both Bone and Flesh in stead of it, for there is a certain Cillus Flesh grows in the room of it, which though it seem like Flesh at first, yet in process of time it grows to the hardness of a Bone; so also any Member being cut off, seeing we cannot make its like in substance, we may make the like of it in shew, that so the Body may the better retain its beauty.

Cul'peper.

A right Worshipful Business, and teacheth a man thus much knowledg, That he may make a wooden Leg.

Chap. 97.

Of Diseases according to Magnitude.

AS for Diseases according to Magnitude, when the bigness of the parts of the Body are according to nature they are as they should be, if any parts be bigger or smaller than they should be, you should take away from those that are too big, or if that cannot be, withdraw the matter to another place, cherriish those that are deficient in bigness, and take away those that superabound, this was spoken to more at large before.

K 3

Chap.

Chap. 98.

Of Diseases according to Scituation.

VVE come to that other kind of Healthful causes which amends such parts as are out of place, as Luxations, Ruptures &c. this is done by some violent stretching or stroke, or else by some dilation or breaking of the Continent; Twofold then also is the way of Cure, the one is by reducing it to its proper place, the other by strengthening the part after it is reduced.

Chap. 99.

Of Preservative Causes.

THIS Chapter seems to contain in it the Sum of all what hath hitherto been spoken; of Preservatives there are three Kinds;

1. *Such as have respect to men in perfect Health.*
2. *Such as regard men not in perfect Health.*
3. *Such as belong to men that are Sick.*

The first maintains Health, the other two attain it; The whole Basis of this is chiefly busied about Humors, which ought neither to be too thick nor too thin, neither too watry nor too many, nor too hot nor too cold, nor too biting, neither subject to Putrefaction, nor yet of a Venemous Nature, for when any of these are increased they engender Diseases.

The Intention of Cure of this, is Alteration and Evacuation.

They

They are altered when they are either concocted by the Body it self, or by some other Faculties which have a Medicinal Force or Operation, as by such things as expel poyson, they are evacuated by Purges, Clusters, Sweatings and Vomiting, these are common Evacuations, proper are such as are appropriated to certain parts and places of the Body, the Bowels are purged by Stool, the Liver by Urine, the whol Body by Sweat, the Head by Sneezing, the Lungues by Coughing, &c. Besides, there are some sorts of Purges which draw the Humors from all parts of the Body, as Pills.

Chap. 100.

Of that part of the Art which refresheth Old Age.

Such Food, Diet, and Medicines as refresh and restore are most fit for Ancient People; The Disposition of Ancient people is the best Disposition, but yet Blood in them is but little, neither is their Vital Animal Spirit much, their solid parts are dry, therefore is their strength weak, and their whol Body cold.

The Healthful Causes which amend this Disposition (that I may comprehend them all in one Chapter) are such things which give present and secure Nourishment, if you would take them particularly, they consist in moderate Motion, Meat, Drink, and Sleep.

As for Motion, a Coach, walking, and rubbing themselves are convenient, after which, let them cool, and ease themselves by degrees.

As for Meats, let them first take such as are moist

Galen's Art of Physick.

and easie of Digestion (but let them avoid cold Meats as much as may be) afterward let them eat such as are of good Nourishment; for Drink, let them drink good Beer, and now and then a cup of Wine after Meats; as for all particulars, I shall not here recite them, as having formerly related them in other Volumes.

Culpeper.

To this last Chapter of *Galen's* I never intended a Comment, because I do intend speedily my self to write a Treatise of the same, viz. *A Guide for Old Age*. *Galen's* Wine I translated Beer, because 'tis better for our Bodies.

Thus Courteous Reader I leave thee for this time, rejoycing much, and daily blessing God that he hath been pleased to make me an Instrument of so much good to this Nation, as the Acclamations of diverse Gentlemen, from diverse parts of this Nation daily testify to me: It is not my desire Reader that thou shouldst be a Fool, but a Physitian, and the Proverb saith, *Every man and woman in the world is one of them*. I have here given thee the first Rudiments and Principles of the Art, or at least wise of *Galen's* Art, which if it serve for nothing else, it will serve to fit thy Brain for greater matters; labor then to digest this, 'tis not so big that thou canst surfeit of it, and when thou hast well learned it, thou shalt be fed with stronger Meat, by thy Friend,

Nich. Culpeper.

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